DOCUMENT RESUME

ED 296 848 RC 016 671

AUTHOR Bacon, Stephen
TITLE The Conscious Use of Metaphor in Outward Bound.
INSTITUTION Colorado Outward Bound School, Denver.
PUB DATE 83
NOTE 115p.; Also supported by the Marie Baier Foundation.
PUB TYPE Books (010)

EDRS PRICE MF01/PC05 Plus Postage.
DESCRIPTORS *Adventure Education; *Experiential Learning; *Generalization; Group Experience; Group Unity; Individual Development; Justice; Leadership; *Learning Strategies; Postsecondary Education
IDENTIFIERS *Outward Bound

ABSTRACT

Learning is a metaphoric function in which the individual confirms or reorders his sense of reality by relating previous experiences with present ones. Outward Bound, an experiential learning approach, incorporates this insight in its theoretical foundations. The effectiveness of the metaphor is dependent on the extent to which the experience is isomorphic of, that is, similar in structure to, the normal life situation of the student. The validity of an attitude to human existence can be judged by the accuracy with which it reflects the characteristics of the natural world as encountered in wilderness experiences. Various chapters of this book, which is intended as an instructor's manual for Outward Bound staff, discuss the techniques involved in (1) assessing what experiences will be isomorphic with the needs of students; (2) reframing the experience so that its value will be more accessible; (3) understanding the archetypal value of the wilderness setting of Outward Bound (archetypes specifically discussed include growth, space, justice, fate, The Mother, Community, The Leader, The Hermit, and The Hero); and (4) circumventing metaphor failures. Two appendices provide outlines of the Outward Bound process and objectives. (SKW)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

ED296848

THE

CONSCIOUS USE OF METAPHOR

IN OUTWARD BOUND

Stephen Bacon

"PERMISSION TO REPRODUCE THIS MATERIAL HAS BEEN GRANTED BY

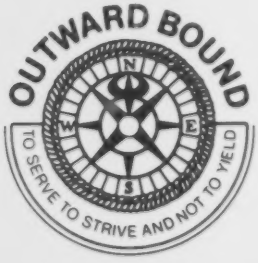
STEPHEN BACON

TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)."

U.S. DEPARTMENT OF EDUCATION
Office of Educational Research and Improvement
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)

- ☑ This document has been reproduced as received from the person or organization originating it.
- ☐ Minor changes have been made to improve reproduction quality.

• Points of view or opinions stated in this document do not necessarily represent official OERI position or policy.



Colorado Outward Bound School
Denver, Colorado

RC016671

© 1983 by Stephen Bacon. All rights reserved.
Printed in the United States of America

Colorado Outward Bound School
945 Pennsylvania Street
Denver, Colorado 80203-3198

Quotations preceding each chapter of this volume are from *The Pleasantries of the Incredible Mulla Nasrudin* by Idries Shah. Reprinted by permission of Curtis Brown, Ltd. Copyright © 1968 by Mulla Nasrudin Enterprises, Ltd.

Printed by The Type-Smith of Colorado Inc., Denver.

CONTENTS

Foreward iv
Acknowledgements vi
Note to Readers vii
Introduction viii

I. Theoretical Foundations 1
II. Assessment 15
III. Dressing the Metaphor 23
IV. Archetypes 51
V. Troubleshooting 79
VI. Putting It All Together 89

Appendix:
A Brief Introduction
to the Outward Bound Process 97

FOREWARD

Understanding the nature of the service we deliver is a necessary step toward improving our effectiveness. Ironically, the biggest gap in our knowledge concerns just how one learns through Outward Bound. This lack of knowledge has hampered our ability to train or evaluate field staff in the so called "soft skills", those skills that encourage a student's growth. Without an understandable frame of reference for these soft skills, their use on occasion has been misguided. Stephen Bacon, however, has shed a significant amount of light on the subject.

Stephen asserts that we learn by relating previous experiences with present ones, seeking to confirm or reorder our sense of reality. This is essentially a metaphoric function, in that we let experience stand for something in our lives, such as our ability to communicate with others, to be trusted, or to follow through in the face of adversity. Now it is his contention that Outward Bound courses are structured in such a fashion that there are an unusually large number of potentially enabling metaphors available to students. That students will incorporate these metaphors is not guaranteed, however; they must be pertinent to the needs of the learner. Therein lies the art of instructing: providing students with experiences that enhance their capacities to be responsible for themselves as well as others. Much of Stephen's effort is directed toward enlightening staff on this craft.

The novelty of his perceptions should force us to reexamine our practices. For example, his contention that metaphors are learned or incorporated subconsciously goes against much of our current practice of expecting students to translate verbally the meaning of their Outward Bound course. They simply may not be able to do so. Better that an instructor observe changes in behavior than rely so heavily on the student's ability to articulate such change.

Stephen's vision fits my experience of Outward Bound and has been useful to me in expanding my knowledge of the art and practice of instructing Outward Bound students. May it broaden your skills as well.

In closing, I would like to acknowledge the generous contribution of the Marie Baier Foundation which made this work possible.

Gerald L Golins, Director
Colorado Outward Bound School
October, 1983

ACKNOWLEDGEMENTS

I never really intended to write this book. The actual initiator of the project was Gerald Golins, Director of the Colorado Outward Bound School. Following a casual conversation on the Outward Bound process, he and COBS Program Director, Leslie Emerson, invited me to record some of my concepts in a more permanent form. And so the idea of this volume was born.

Leslie's and Jerry's enthusiasm and feedback have been an invaluable part of this project. Not only did they offer financial assistance, they also reviewed and commented on each chapter as it was in preparation. Certainly this book would never have existed without their encouragement and support.

I would also like to thank the dozens of students and staff I have had the opportunity to meet since becoming a part of the Outward Bound community. This book is nothing more than a summary of all the lessons they have taught me. In particular, I would like to mention David Burger, Ed Young, and Nelson Chase.

Many people have contributed to this book in more roundabout ways. I am especially grateful to certain of my professors, notably Helen and Jack Watkins, Morton Arkava, and Ira Chernus. Fran Abel was especially helpful, both in offering personal support and in making several insightful suggestions which were later integrated into the manuscript.

Finally, I would also like to thank my editor, Katherine Raff. Her contributions substantially enhanced the smoothness and readability of the book.

A NOTE TO READERS WHO ARE UNFAMILIAR WITH OUTWARD BOUND

This book is designed as an instructor's manual for Outward Bound staff members; hence, in the text there are a number of references to material that will be unfamiliar to those who have never had first-hand experience with an Outward Bound course. However, it is possible that this information may have something to offer a wider audience than the Outward Bound community. In the hope of making the book's material available to such an audience, an appendix briefly explaining the history, goals, and basic course structure of Outward Bound has been included. It is suggested that readers unfamiliar with Outward Bound read the appendix before proceeding to the main body of the text.

INTRODUCTION

My early training as an Outward Bound instructor occurred concurrently with my training as a clinical psychologist, a fact that indirectly and somewhat paradoxically led to the ideas that eventually became this book. As a budding psychologist, I was excited about the potential of psychotherapy—so excited, in fact, that it seemed to me that Outward Bound could benefit greatly from integrating into its courses a more psychotherapeutic approach. In my first summer season of instructing, which occurred immediately after my first year of graduate training as a psychologist, I attempted to do just that. My courses were filled with individual interviews, group therapy, and even marathon encounter sessions.

While my courses appeared to be both satisfying and successful for my students, I went away from that particular season with a sense of misgiving; I felt something was not quite right. This feeling continued to grow during the following two years of graduate training. When I had the opportunity to spend another season instructing for Outward Bound, I approached the summer with a much different attitude. I had decided that in my haste to impose the psychotherapeutic model on Outward Bound, I had missed something important in the existing paradigm. I resolved that in my next series of courses I would try to spend more time listening to the voices of the wilderness, letting the mountains speak for themselves, and cooperating as much as possible with the full and rich tradition of Outward Bound.

By adopting the role of a cooperator/learner instead of an expert, I started to see the Outward Bound process in a whole new way, as something that was truly special, something that shown with its own light. My attempt to understand this specialness has generated the ideas that form this volume.

Of course my understanding has been strongly shaped by my own experience and by the writers and thinkers who have had a significant impact on my own world view. Readers who are familiar with the work of Carl Jung, Milton Erickson, Richard Bandler, John Grinder and David Gordon will recognize many of their ideas within; in that sense, this volume is as much a synthetic effort as an original one. However, like any extremely complex process, Outward Bound refuses to be defined by any single author's experience or by a synthesis of preexisting paradigms—no matter how elegant and sophisticated. In that sense, this volume can only shed a limited amount of light on a certain aspect of Outward Bound; a comprehensive examination of the entire process must await a future author.

In researching this book, I was surprised to discover that there have been only a few attempts to write seriously and academically about the processes underlying Outward Bound. In spite of its success in spawning hundreds of adaptive programs and its powerful, direct impact on thousands of its own students, Outward Bound has tended to be overlooked by researchers and theoreticians. This may be because it is so easy to conceptualize Outward Bound as a sort of high-powered summer camp or as a specialized survival school. Furthermore, one often finds Outward Bound relegated to an adjunctive role—the basic educational or therapeutic process takes place in the school or the hospital, and the students and patients are then sent to Outward Bound as a kind of extra frill. This approach assumes that Outward Bound is not a comprehensive process—that it lacks the depth and richness to meet student and/or patient needs fully—and thereby minimizes its essential worth.

My own belief is that the Outward Bound process offers one of the most flexible and multifaceted paradigms existent in education and mental health. It has the ability to involve every aspect of the participant, to be truly holistic, to cut quickly to the heart of problems, and to do all of this in a context—wilderness—that is simultaneously pragmatic and sublime.

Because of logistical problems, Outward Bound-type approaches will, of course, never be as common as program learning or outpatient psychotherapy. But Outward Bound does have the potential to become a full and respected member of the arsenal of therapeutic/educational techniques—a peer of such noted paradigms as behaviorism, psychodynamic psychotherapy, and learner-centered education. Outward Bound is no longer the new kid on the block; it has both the right and the responsibility to take its place with accepted, mainstream approaches. Movement in that direction will require setting new priorities in terms of research, writing, and staff recruitment and training. I hope that this book can play a part in that evolution.

Stephen Bacon, Ph. D.
Seattle, Washington
1983

More Useful

Nasrudin entered the teahouse and declaimed: "The moon is more useful than the sun."

"Why, Mulla?"

"We need the light more during the night than the day."

Guess What?

A wag met Nasrudin. In his pocket he had an egg. "Tell me, Mulla; are you any good at guessing games?"

"Not bad," said Nasrudin.

"Very well, then: tell me what I have in my pocket."

"Give me a clue, then."

"It is shaped like an egg, it is yellow and white inside, and it looks like an egg."

"Some sort of cake," said Nasrudin.

CHAPTER

I

THEORETICAL FOUNDATIONS

Since its inception in the 1940s, Outward Bound has gained worldwide renown for its pioneering efforts in the area of experiential education. Experiential education differs from traditional education in that the student learns material by actually practicing it instead of simply talking or reading about it. This alone is not especially revolutionary—industrial arts and physical education teachers have been using experiential techniques for decades.

What has made Outward Bound so special is that the experiential learnings are offered in the context of special environments—usually wilderness areas. These environments make unique demands on their inhabitants, thereby bringing to the fore the concept of consequences. Outward Bound students are not only rewarded with praise and a feeling of accomplishment when they master their material; they are also well fed, dry, and safe. Conversely, when they fail their lessons, they are exposed to discomfort and hardship. The ever-present tension between these extremes creates a special sense of motivation and a special sense of accomplishment.

While it is clear that many of the skills learned at Outward Bound are learned experientially (e.g., climbing, paddling, and navigating), it is also true that many other learnings occur via other educational strategies. This is especially true for three of the most critical Outward Bound course objectives: personal development, interpersonal effec-

tiveness, and philosophy and values.

While these three goals cannot literally be achieved experientially—one cannot practice values clarification in a concrete manner—Outward Bound attempts to meet even these abstract goals in the context of aquiring practical skills. For example: students learn to rock climb. In so doing, they also learn how to keep calm and persevere against seemingly overwhelming difficulties. Learning to read a topographical map is an important orienteering skill. Ideally, the mastery of this ability to navigate can also help a student learn where to go with his[1] life. In this sense, the skills training and other didactic and experiential learnings become metaphors for an underlying goal of personal transformation. Outward Bound is not only experiential education; its character-change component is a form of *metaphoric education.*

The term "metaphor" has come into such widespread use that it must be carefully defined. Technically, metaphor refers to a figure of speech wherein one thing is likened to another in such a way that the comparison throws new light on the subject. For example, "the ship plows the sea" is a metaphoric figure of speech.

Metaphor is also sometimes used in reference to an anecdote, story, or set of experiences that somehow clarify a real-life situation. For example, hearing an anecdote about how a friend carefully tends his vegetable garden might encourage an erring father to tend better the growing garden of his own family. Likewise, running marathons might help Outward Bound students feel they can go further than they thought in their struggle to succeed at school.

This second definition of metaphor is related to the concepts of parable and allegory. However, both parable and allegory are often interpreted as referring to a more intellectualized learning style in which the listeners consciously extract lessons which they can apply to their lives. Conversely, in metaphor—at least as it is used herein—the message of the metaphor is absorbed experientially, affectively, and unconsciously, with only minimal or, at most, secondary contributions from the conscious intellect.

[1] Students and instructors are both female and male. In an attempt to respond to that fact, this book will use the third person plural as much as possible. However, in certain unavoidable instances, the masculine third person singular will be used generically to avoid stylistic clumsiness.

This unconscious approach to metaphor has been pioneered by psychotherapist Milton Erickson; his work is renowned for its subtlety and creativity, and for the effective results he achieved with his clients. Erickson's use of metaphor is best illustrated by example. The following case history has been related so frequently that it has become a famous classic in the psychotherapy field.

> *Erickson was approached by a marital couple because they were having difficulty with their sex life. It was a fairly stereotypic situation where the husband wanted his wife to be more sexually available and she accused him of being insensitive to her needs and solely oriented toward orgasm. The issue had developed to the point where it threatened the stability of the marriage.*
>
> *Instead of speaking directly about their sex life, Erickson distracted them with some small talk and then told a long, somewhat rambling anecdote about different ways of eating a meal. He talked of how pleasant formal dining could be and described in detail the importance of creating the proper mood through lighting, table settings, and flowers. He spoke of how each course could be carefully designed to maximally stimulate the appetite and how smooth the transitions might be from one course to the next. The main course was especially important, but it was also important to see its interdependence with all the other courses. He also discoursed on how chewing slowly might aid digestion of such a meal, how pleasant conversation could contribute to it, and so on.*
>
> *Finally he finished his anecdote by turning to the wife and commenting that sometimes there just wasn't time for all this and that the body's need for sustenance could occasionally be satisfied by a quick sandwich.*
>
> *Erickson reported that the couple's sexual difficulties seemed to disappear by themselves. The couple was pleasantly surprised and discontinued therapy.*

The couple were not consciously aware that Erickson had treated their problem and did not intellectually draw any conclusions or lessons from his story. What they did was to form unconscious links between their past dining experiences, their current sexual strategies, and their potential sexual relationship. The fact that the anecdote was related by a psychiatrist who was formally contracted to solve their sexual problems enhanced their unconscious ability to make

these connections and to practice the solution which was symbolically presented in the anecdote.

The key factor in determining whether experiences are metaphoric is the degree of isomorphism between the metaphoric situation and the real-life situation. Isomorphic means having the same structure. When all the major elements in one experience are represented by corresponding elements in another experience, and when the overall structure of the two experiences is highly similar, then the two experiences are metaphors for each other. This does not imply that the corresponding elements are literally identical; rather, they must be symbolically identical. In the psychotherapy example, the couple's sexual problems had nothing to do with their dining habits, but obviously there was a dramatic symbolic similarity between the two experiences. Clearly, Erickson's descriptions of the atmosphere and the timing of the meal were indirect suggestions to alter the ambiance and tempo of the couple's sexual relationship.

A metaphoric experience may be an anecdote or a story, or—as in the case of Outward Bound—it may be an actual experience. The metaphoric experience must be compelling enough to hold the individual's attention. Finally, if it is going to change behavior, it must have a different ending—a different resolution—from the corresponding real-life experience.

Many of the experiences of an Outward Bound course can be understood as metaphors for real-life experiences. One can even argue that the metaphoric isomorphism between a certain course activity and the student's real-life situation is one of the most important factors affecting the student's reaction to that course activity. The following example of three students learning belaying will illustrate isomorphism and the way a metaphor can add a new and more appropriate ending to old strategies.

The first of the three students is a teenager who lives in a large, active, and outgoing family. The competency of the average family member daunts her and she typically feels ineffective and unneeded. She has serious problems with self-confidence and frequently doubts whether she can do anything right. As a result, she tends to hang back and appear uninvolved with her family. In reality, however, the apparent sufficiency of her family is a myth and they could use her help in resolving some problems.

On the course, this woman would be wary about assuming the responsibility for belaying another student. She would hang back, be clumsy and slow in learning belaying techniques, and offer many verbal and nonverbal cues revealing her discomfort.

When this woman eventually masters belaying and succeeds at catching several falls, it is likely that the experience will profoundly move her. She might or might not consciously extract the lesson that she is needed, that she has strengths, and that she can make an important difference in others' lives. However, whether or not she receives those intellectual insights, she will have absorbed that truth at some level of her psyche. Given that new learning, it is very likely that her relationship with her family will be altered when she returns home. While it is difficult to know if she will be completely different, it is safe to argue that she will be able to participate more freely in the family milieu and will be more supportive of other family members during stressful periods.

Contrast this with a second student, who is a high school physical education teacher. He already has had many successful experiences of supporting others. He learns belaying easily and effectively. When he has the experience of catching several falls, he will probably feel a mild sense of gratification but it is unlikely that his real life will undergo the kind of transformation seen in the first student. Passage through the metaphor does not reorganize his life experiences because his life is already structured like the metaphor.

The final student is attending an eastern college. He lives alone and is interested in and successful with his studies. He is primarily living a life of solitude, is fairly content, and is neither dependent upon nor depended upon by others. His skill at learning to belay would be variable and mostly determined by innate motor coordination. Catching the falls would give him a mildly pleasant sense of success and interdependency. However, the metaphor "belaying" is so nonisomorphic with his life that it is unlikely it would affect him strongly.

The different reactions of these three students illustrate some possible responses to a typical Outward Bound experiential metaphor. The first student had a life story that was isomorphic with the belaying situation. She began to respond to it typically (withdrawal and a clumsy learning of the technique) but the experiential outcome

(successfully catching falls) contradicted her normal expectations. It should be obvious that in using experiential metaphors, isomorphism is only maintained to a point. The real-life situation must be matched congruently, but a different ending—a new resolution—must also be offered. Otherwise, normal behavior is simply reinforced.

That is precisely what occurred in the second student. The belaying metaphor was completely isomorphic with his healthy and appropriate real-life experience, and his typical pattern of responding was merely reinforced. Like the second student, the third student was also unable to gain much from belaying. The belaying experience was not metaphoric for him because it was not particularly isomorphic with anything in his life. Certainly every course activity cannot be relevant to every student, but it is important that there are not too many nonisomorphic experiences or the impact of the course will be limited.

The Transderivational Search

Visualizing the course as a series of metaphors suggests that the essence of the Outward Bound process is the exposure of students to experiential metaphors that are isomorphic with their real-life situations. Students change because they must use nontypical strategies to solve metaphoric challenges—strategies that lead to success. The glue that fastens the metaphors so tightly to real-life situations—the reason that changed behavior on a course will generalize to the regular world—is a complex cognitive process called the transderivational search.

The transderivational search is an outgrowth of the strategy used by human beings to interact with reality. For centuries, philosophers have argued that it is impossible for humans to encounter reality directly. Instead of contacting the world "as it truly is," people form models of the world within their own minds based on the filtering processes of their sense perceptions, their idiosyncratic opinions, and their cultural attitudes. This model is one's world view, or reality map. Communication between people requires that the listener decode the set of symbols and behaviors offered him by the speaker in such a way that it makes sense within his own reality map. The process by which another's communication is decoded is the transderivational search.

Its essential activity is the recalling of concrete experiences from the listener's memory so that the speaker's abstract terms have literal references. For example, suppose a listener hears the sentence, "The man's eyes held a look of resentment." First, the listener retrieves memories which correlate with "man" and "eyes." This is relatively easy as the terms are concrete and the listener has thousands of memory traces relating to each one.

"Resentment" is more difficult. The listener flips through old memories connected with that term and especially focuses on memories where he has seen resentment in the eyes. Once the listener finds a memory or series of memories that epitomize "look of resentment," he might say something like, "I know what you mean." If it is difficult for him to put together memories from his past that define "look of resentment," the listener will probably respond more vaguely, with "I kind of know what you mean," or even "I'm not sure I understand you." A good communicator, noting this lack of understanding, might try something else, like "The man's shoulders were hunched, his teeth were clenched, and his voice shook with anger as he spoke." Now the listener can do another transderivational search and might come up with other personal memories correlating with the concept "resentment." If understanding is attained, the speaker can continue the story.

Unfortunately, even at that point, communication is still incomplete. As mentioned above, each speaker's and each listener's reality map is unique. The memories that are the concrete basis of the concept "resentment" for the speaker will necessarily differ from the specific memories of the listener. Although both may be under the impression that they are discussing the identical word, in actuality their personal definitions may be wildly different. Given these potential differences, communication can only be approximate, never exact. It is not surprising, therefore, that individuals frequently have misunderstandings about the definitions of abstract principles like teamwork, risk taking, and love.

Transderivational searches are also used to make sense of new experiences. One can see this process operating in Outward Bound in students' attempts to understand the physical discomfort often experienced on courses. Most students do not have many easily accessible memories to help them attribute positive meaning to such painful

experiences. Therefore, they embark on complex transderivational searches trying to justify their uncomfortable physical situations. This example is particularly interesting because of the existence of *stereotyped* sex differences among many Outward Bound students. Typically, males are better prepared to make such a search and to come up with memories that help them interpret such experiences in a positive manner. Attempts to find meaning in pain might elicit concrete recollections of sports programs or of a lecture from father which support an interpretation of physical discomfort as strengthening, character building, and useful. When women perform the same search, they stereotypically arrive at memories which suggest that physical discomfort should be interpreted as aversive or unfeminine.[2]

Not only do people perform transderivational searches to understand a single word like resentment or an isolated experience like physical discomfort, they perform them on whole patterns of experiences and complete incidents. For example, in the belaying metaphor, the first student had to make sense of the whole experience of belaying. She began her transderivational search and unconsciously discovered that the act of belaying someone—the commitment of being responsible for another's well being—was highly similar to certain aspects of her family interactions. The isomorphism was so profound that her reaction to belaying was almost identical to her reaction to her family. The process of her transderivational search happened so quickly that she was consciously unable to make a connection between belaying and her family. However, the unconscious connection led her to generate the same emotional responses and behavior in belaying that she typically used in confronting her family's needs.

Transderivational searches are constantly occurring during any attempt at communication; they are the *sine qua non* of understanding. Human beings are cognitively designed so that they can make sense of the present only in terms of the literal experiences in their past. Understanding and working with this principle is one of the basic skills of any communication. Communication is only difficult when the speaker wants the listener to learn something new. Master-

[2]While male and female students may react in this stereotypic manner, it is also important to realize that many modern adolescents and young adults are relatively free from rigid sex roles. They will tend to respond idosyncratically to physical discomfort.

ing fresh material or performing an old task differently requires one to initiate fresh transderivational searches which reorder one's concrete memories into a new alignment. While this is often stimulating, it is also hard work; sometimes it is so difficult that the learner becomes confused or even depressed.

This ability to learn a new strategy by reordering and reorganizing concrete memories is the fundamental process—the active ingredient—in traditional psychotherapy and education. It is also the way in which anecdotal and experiential metaphors help people change and grow. However, the metaphoric approach is usually more powerful and more permanent than conventional approaches. In normal educational experience such as a lecture, the listener tends to perform the transderivational search solely on an intellectual level. Conversely, when using metaphor, the transderivational search goes beyond intellectual concepts and draws upon important emotional experiences. In addition, the metaphor usually matches whole patterns of experience rather than single concepts. The process of matching a whole pattern is so powerful that the metaphor and its real-life correlate become inextricably linked. Recall the first example of the belayer. Her response to belaying and her stereotypic behavior with her family were so intertwined that she physically and emotionally responded to belaying just as she did to her family situation. To an onlooker, it appeared that she was belaying; but from the viewpoint of her psychological reality, one might argue that she was acting out the drama of her relationship with her family.

This is a critical point: *in profoundly isomorphic metaphors, the student will be living two realities simultaneously.* In literal reality, he will be having an Outward Bound course experience; in psychological reality, he will be having both the course experience and the correspondant real-life experience. The mechanism of the transderivational search ties the two experiences together so tightly that one cannot be separated from the other.

When two experiences are tied together this intimately, the established strategy of the real-life experience will usually prevail and the metaphoric experience will be executed in the same style as the real-life experience. If the student usually handles the situation well, he will have a success during the metaphoric experience, and if he usually handles it poorly, he will have a failure. However, the

Outward Bound course is explicitly organized to facilitate success experiences. When failure strategies are encountered, the instructor, the patrol, and the course format help generate a counter-typical resolution to the metaphoric challenge—a resolution that gives the student a success experience. In achieving this success experience, the student has installed a new strategy. He now has two ways of responding to his situation: the old way, which leads to failure and decreased self-esteem, and the new approach, which demonstrably leads to mastery. And this new strategy will now be available in any real-life situations that are isomorphic with the metaphoric experience.

The concept of simultaneously living two realities is of course an ideal. In practice, the metaphor is never perfectly isomorphic with the real-life situation; even psychologically speaking, the metaphoric and real-life experiences do not perfectly merge. But there is no question that in well-formed metaphors there will be profound and meaningful links with isomorphic real-life experiences. People who have had a metaphoric experience in which the outcome has been successfully altered will have reorganized their typical life strategies.

The transderivational search and isomorphism have strong implications for the potentially problematic area of generalizing course learnings to home activities. Typically, Outward Bound instructors have seen generalization as something accomplished through the teaching of skills that can transfer directly to real life (e.g., first aid) or by having detailed discussions and debriefings emphasizing how new personal insights and accomplishments could be useful back home. A metaphoric analysis suggests that these approaches have ignored the fundamental processes operating in generalization.

Effective generalization essentially requires that the course experiences be highly isomorphic with students' real-life experiences. If they are, and if the course activities have provided successful resolutions to formerly unproductive strategies, then there will be positive changes in real life. Isomorphism, new endings to stereotypic strategies, and success experiences are the critical requirements for generalization. Instructors can afford to be less concerned with discussion and more focused on providing appropriate course experiences. It puts the emphasis back into the sphere where Outward

Bound staff have unique qualifications: the sphere of action, adventure, and experience.

This does not mean that debriefings are useless or ineffective. It is true that the essential ingredients in generalization are successful resolutions of isomorphic course experiences, but it must be recalled that a debriefing is itself a course experience. Verbal experience can also be isomorphic with real life problems—in fact, that its precisely how psychotherapy is effective. A powerful debriefing can contribute to generalization, but not—as is normally thought—by helping students "understand" what they have learned earlier. Rather, the debriefing itself is an experiential change process. Once again, it is action—albeit verbal action—and not a conscious understanding which is fundamental to transferability.

In summary, Outward Bound presents a course composed primarily of experiential metaphors. Some of these metaphors become linked to selected real-life situations because of the isomorphism of their structure. Due to the principles of the transderivational search, changing the metaphoric experience changes the real-life strategy. Generalization requires adequate isomorphism, not lots of discussion or transferable skills.

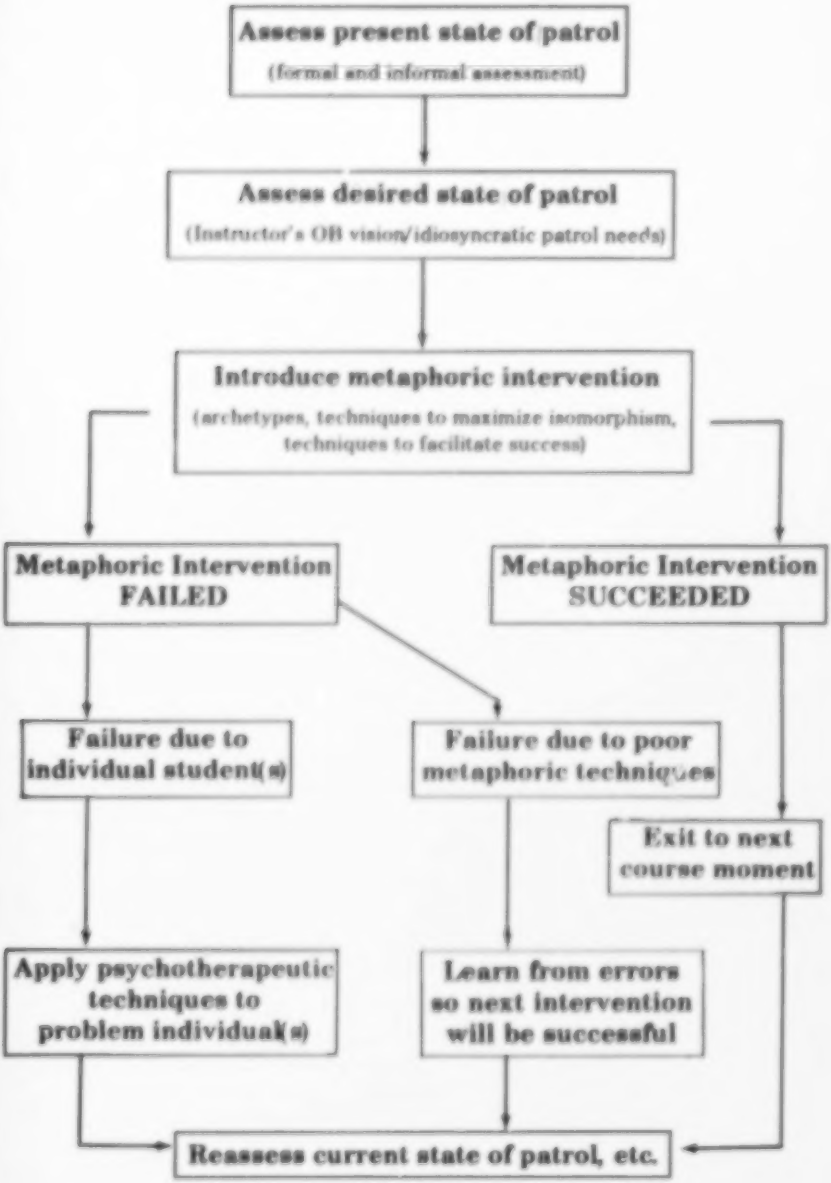
Utilization of Metaphors

The preceeding sections have described the theoretical principles underlying the effective use of metaphor. This section will concentrate on a formal model that delineates the steps to be followed when actually employing metaphors on a course.

Figure 1 on page 12 is a diagrammatic representation of the metaphoric model. The initial steps in the model are concerned with assessment. The instructor begins by using formal and informal methods of assessment to determine the current state of the patrol. Next, he compares this present state to the desired state. The desired state of a patrol varies from course moment to course moment. In part it is influenced by the instructor's personal vision of Outward Bound, and in part it is formed by the idiosyncratic needs of the particular patrol. Chapter II focuses on these assessment and goal-setting issues.

Eliminating the difference between the present state and the

Figure 1: THE METAPHORIC MODEL


Assess present state of patrol
(formal and informal assessment)
Assess desired state of patrol
(Instructor's OB vision/idiosyncratic patrol needs)
Introduce metaphoric intervention
(archetypes, techniques to maximize isomorphism, techniques to facilitate success)
Metaphoric Intervention FAILED
Metaphoric Intervention SUCCEEDED
Failure due to individual student(s)
Failure due to poor metaphoric techniques
Exit to next course moment
Apply psychotherapeutic techniques to problem individual(s)
Learn from errors so next intervention will be successful
Reassess current state of patrol, etc.

desired state becomes the goal of the metaphoric intervention. A successful intervention requires mastery of three basic principles. First, the instructor must understand the covert psychological messages implicit in the typical activities of the Outward Bound course. Many of the course activities contain archetypal themes. Chapter IV discusses how archetypes affect the course and how an instructor can use them most appropriately.

Second, the instructor must have the ability to adapt the course activities so that the course metaphors are maximally isomorphic with the patrol's real-life needs. Third, the instructor needs to master a set of techniques that can help facilitate successful resolutions to the metaphoric challenges. The methods of achieving isomorphism as well as the methods of helping to gain success are covered in Chapter III.

Chapter V examines what to do when the metaphoric intervention fails. Beyond analyzing typical errors in metaphoric interventions, this chapter also discusses the place of psychotherapeutic techniques (e.g., confrontation, group process, and individual counseling) on an Outward Bound course. Finally, Chapter VI consists of integrative material aimed at helping the reader synthesize the theoretical passages and the applied methods found in the preceeding chapters.

Maximum capacity

An ancient and valuable fragile Chinese vase had been found by villagers. There was an argument in the teahouse as to its exact capacity.

During the wrangling, the Mulla entered. The people appealed to him for a ruling.

"Simple," said Nasrudin. "Bring the vase here, together with some sand."

"He had the vase filled with layer after layer of fine sand, packing it down with a mallet. Ultimately it burst.

"There you are," — he turned to the company triumphantly — "the maximum capacity has been reached. All you have to do now is to remove one grain of sand, and you will have the precise amount needed to fill a container like this."

CHAPTER

II

ASSESSMENT

The primary purpose of assessment is to gather information about the students so that the metaphors can be as isomorphic with their real lives as possible. This concept of gathering information may project a grim vision of instructors collecting extensive precourse histories or hours spent laboriously cataloging student strengths and weaknesses. Fortunately, this is not necessary.

One of the fundamental principles of the Outward Bound paradigm is that the Outward Bound environment is a microcosmic model of real life. The microcosm is simpler and more basic than the ordinary world but all of the most important elements are conserved. In practice this means that almost all of the critical issues extant in the students' lives will quickly surface on a course. The students will then attempt to cope with these issues by employing the typical strategies they use back home.

Since the course issues are virtual duplicates of real-life issues, assessment can be almost exclusively limited to the on-course activities. Instructors can concern themselves with actions that they or the patrol have directly observed and not be dependent on self-reports of precourse behavior. This approach offers several benefits. First, it removes the need for students to disclose personal historical material. A number of students are reluctant to share some of the intimate details of their home lives and resentful of strong pressure to do so.

Second, observation is almost always more accurate than self-report. It is always interesting and often useful to hear students' perceptions of their own strengths and weaknesses, but these self-perceptions are often inaccurate. Regardless of what they say is wrong or right, their actions will quickly reveal the actual state of their intra and interpersonal functioning.

A second major issue in assessment is the question of whether one is assessing individual students or an entire patrol. Psychological theorists have suggested that group therapists should act as though they have only one client—the group—and not a number of individual clients. They argue that the group manifests a unitary, collective consciousness which is a special meld of all of the personalities of the people involved. This collective consciousness is more than a simple sum of individuals; it is a unique *gestalt* formed by the nonadditive interactions of every person in the group. The instructor, therefore, should concentrate on assessing the patrol as a whole and not become overly concerned with an individual orientation. If the group itself is healthy—if it possesses adequate amounts of nurturance, common sense, risk-taking ability, and insight—then the individual members of the group will also be healthy. Conversely, regardless of how much attention an instructor gives to individual students, if the group as a whole is not clicking, then the Outward Bound course will not have its full impact.

In a practical sense, this means that instructors do not try to "fix" or "cure" or "heal" all of the individual students on the course. It may be true that a certain student lacks some personality qualities. But if this deficit is not causing any difficulties for the patrol as a whole and if it is not interfering with the individual's Outward Bound experience, it is not necessary to attempt to change him.

Limiting interventions to those issues that are directly causing tensions guarantees that the interventions are both appropriate and powerful. Instructors are responsible for insuring that the student experience during the Outward Bound course is positive; however, they need not feel pressure to turn the students' entire lives around. Generalization and transferability will be accomplished by good course metaphors, not by concentrating on peripheral issues that have no bearing on the course.

In summary, assessment is the attempt to determine the needs

of the patrol accurately so that the course metaphors will be as isomorphic with real life experience as possible. It should concentrate on on-course behaviors and not on precourse history. Finally, the instructor should focus on the needs of the patrol as a whole and not be overly concerned with the functioning of discrete individuals.

Assessing the Present State

In some ways an Outward Bound course is a fairly structured activity. Before the students have ever arrived, the routes are laid out and the ordering of the primary course activities (e.g., climbing, marathon, and solo) is determined. With perfect students, a perfect instructor, and perfect weather, the original course plan would never require modification.

In real life, of course, things are not perfect, and flexibility and modification become critical in creating a good course. Assessment is the gathering of cues which tell the instructor when it is time to begin to modify the basic plan. Assessment is collecting information which lets one know when the course is working and when it is failing.

Constant, ongoing awareness of the condition and progress of the patrol is the heart of all assessment. Called informal assessment because of its unstructured nature, this measuring activity monitors such topics as how well the students do on a rock climb, whether they work together well when paddling, and whether they all share freely during the evening groups.

This informal assessment is an attempt to infer the inner experience of the students by careful watching and listening. Instructors are wondering about psychological states such as mastery, depression, insight, and boredom. Some of these states can be determined fairly easily simply by noticing observable behavior. But much more information can be gathered than is normally thought possible. Sophisticated informal assessment requires that the instructor master advanced observation skills and be capable of noticing the subtlest alterations in nonverbal behavior. Of course, all instructors—indeed all human beings—read nonverbal signals to a degree. It is clear that if, on the third day, a student says he is having an "OK" time on the course in a depressed tone of voice, the instructor needs to begin worrying about drop-out issues. But truly sophisticated understand-

ing of nonverbal messages goes far beyond this. How many instructors can consciously interpret cues like slight flushes, change in rate of breathing, and small alterations in body posture?

The more information available to instructors, the more elegantly they can design their courses. Naturally, an instructor is not required to master all the subtle skills of informal assessment, but the more such skills are mastered, the more effectively an instructor will function. Unfortunately, it is beyond the purview of this book to detail the skills involved in advanced nonverbal assessment.

In an ideal sense, informal assessment should generate enough information to determine adequately the exact condition of the patrol. However, since no one has perfect ability to read nonverbal cues, it is often useful to complement the information obtained from informal assessment with some formal assessment techniques. Formal assessment may be defined as any instructor-initiated activity with the partial or sole purpose of generating assessment information. This is a rather broad definition in that it allows almost anything to be classified as formal assessment. Assigning a patrol to surmount the Wall assesses leadership and cooperation issues, a demanding hiking day will assess nurturance and self-reliance issues, and so on. The creative instructor can develop an infinite number of ways of assessing targeted qualities in the patrol.

One formal assessment technique so broadly applicable and so powerful that it deserves special mention is the go-round. There are many successful variations of the go-round, but one effective version is conducted as follows.

The students and instructors sit in a circle. Each in turn descibes how the activities of that particular day have affected him or her. Participants may choose to discuss how they are feeling at that moment or how they felt during the day. There are only two rules. The participants must talk about how they are feeling—what is going on inside them—and not change the focus and talk about others. It is important that they learn to perceive and express their own emotions. The second rule is that a go-round is not a dialog; comments from others are restricted to questions of clarification and the group is prevented from concentrating on one student or one dilemma. Of course, there are exceptions to this second rule. Sometimes something comes up in a go-round which must be addressed immediately.

Generally, however, it is best first to let everyone speak and then return to any special situations that need extra attention or discussion. During the initial stages of the course, when the patrol is learning the go-round rules, the instructor will frequently need to facilitate the group in an active and directive manner. But after a certain period of time most patrols will catch on and spontaneously help each other share feelings.

The go-round has many benefits beyond formal assessment. It improves group communications, defuses potential conflict situations, and provides a forum for problem solving, supportive comments, and testimonials. While these benefits are certainly valuable and should be reasonably encouraged, it is also important not to allow the go-round to degenerate into a nightly therapy session. The focus of an Outward Bound course should be on action and experience. Generally, it is most useful to relegate group meetings and debriefings to a supportive role. Outward Bound does not wish to neglect or ignore the potentially valuable contributions of a therapy-type approach, but it is important to use these auxiliary techniques delicately.

Beyond these other benefits, the go-round has tremendous usefulness as a formal assessment tool. Often it is the only way in which an instructor can determine the inner state of some of the more reserved patrol members. In addition, it lets one see the more articulate and talkative students in a new context. Not infrequently, an instructor discovers that they are not quite as cheerful as they appear. Go-rounds become particularly valuable in the latter part of the course when instructors are spending progressively less time with their patrols. At that point, the go-round or a similar activity is one of the only ways to assess the patrol adequately.

Debriefings are obviously closely related to go-rounds, and they are capable of generating identical benefits in terms of assessment, communications, and problem solving. However, because of the lack of structure in debriefings, the instructor must be wary of two factors. First, the quiet students will usually hang back and when they do speak, tend to parrot the responses of the students who have spoken earlier. Second, the instructor is often eager to teach the patrol a certain lesson about the activity just completed. This eagerness can sometimes cause him to move quickly to meet his own goals without adequately determining the actual effects of the activity on the stu-

dents. It is always important to know where students are coming from before trying to lead them somewhere else, and this is particularly true when using debriefings for formal assessment.

In summary, determining the patrol's present state is the result of combining informal and formal assessment techniques. Real mastery of informal assessment rests on the ability to read and understand subtle nonverbal cues. However, even a normal ability to read nonverbal messages can be sufficient to meet the instructor's needs if this skill is supplemented with a clever use of formal assessment techniques.

Assessing the Desired State of the Patrol

Assessing the present state of the patrol is critically important. However, such assessment is useless unless one also has some sense of where the patrol should be—an ideal or desired state. In part this desired state is fixed and determined by the Outward Bound philosophy, but it is also influenced markedly by the needs and desires of the individual students.

Each patrol is different from every other patrol. This clearly implies that each patrol will have a unique and idiosyncratic desired state. As easy as this is to say, it can be far more difficult to practice. Educators and therapists are continually running amuck and forcing their own beliefs and styles on their students regardless of whether such beliefs are useful or appropriate. The ability to listen, to understand, and then to facilitate someone else's dream is a rare and wonderful gift.

Conversely, it is also critically important to guide all Outward Bound students toward the Outward Bound goals. Students have both a covert and overt contract with the Outward Bound staff to be exposed to, to learn, and even to be impelled into the Outward Bound way of life—at least for the duration of the course.

The desired state of any patrol must therefore be a combination of the idiosyncratic needs of the individual students and the instructor's personal vision of Outward Bound. It is not the purpose of this book to define Outward Bound—that job is reserved for the individual instructor in dialog with the Outward Bound philosophers. Yet one can argue that it is imperative that the instructor's vision be

adequately developed. It must be strong enough to be used in dozens of ambiguous, complicated and value-laden situations. Instructors should have some idea of how they want their patrols to perform in terms of interdependence, caring, support, leadership, common sense, safety, responsibility, enthusiasm, humor, risk taking, esthetics, environmental awareness, curiosity, thirst for knowledge, and spirituality. Staff members who are chronically dissatisfied with their control over the course or with its outcomes might wish to look for causes by examining the nature and clarity of their own vision of Outward Bound. That vision is the *sine qua non* of instructing—without it, nothing can be accomplished.

The Yogi, the Priest and the Sufi

Nasrudin put on a Sufi robe and decided to make a pious journey. On his way he met a priest and a yogi, and they decided to team up together.

When they got to a village the others asked him to seek donations while they carried out their devotions. Nasrudin collected some money and bought halwa with it.

He suggested that they divide the food, but the others, who were not yet hungry enough, said that it should be postponed until night. They continued on their way; and when night fell Nasrudin asked for the first portion "because I was the means of getting the food." The others disagreed: the priest on the grounds that he represented a properly organized hierarchical body, and should therefore have preference; the yogi because, he said, he ate only once in three days and should therefore have more.

Finally they decided to sleep. In the morning, the one who related the best dream should have first choice of the halwa.

In the morning the priest said: "In my dreams I saw the founder of my religion, who made a sign of benediction, singling me out as especially blessed."

The others were impressed, but the Yogi said: "I dreamt that I visited Nirvana, and was utterly absorbed into nothing."

They turned to the Mulla. "I dreamt that I saw the Sufi teacher Khidr, who appears only to the most sanctified."

"He said: 'Nasrudin, eat the halwa-now!' And, of course, I had to obey."

CHAPTER

III

DRESSING THE METAPHOR

Once assessment is completed, the instructor needs to introduce an appropriate metaphoric experience designed to remedy whatever deficits exist in the patrol. In some cases, this may mean choosing and offering a special activity; however, since most of the main activities of a course are scheduled long before the students arrive, an instructor must be able to vary the meaning of an upcoming event so that any prescheduled activity can meet any particular patrol needs.

It is obvious that a given course activity can mean many different things depending on who performs it. To one student, a peak climb will teach endurance; a second student will emphasize the consciousness and carefulness necessary in climbing; and a third student will be struck by the interdependence of the patrol. It is also obvious that the instructor plays a critical part in forming the student's expectations and reactions to an experience. A demanding hike can be introduced as a "chance to see how tough you are," "an opportunity for the patrol to learn how to take care of one another in difficult situations," or "a day where all students will be able to discover something new about how they encounter stress." These three different introductions will create radically different experiences for the patrol.

The toughness introduction will encourage individual independence and engender a spirit of competition. The students will tend to

see the next day as a test to be mastered. It is likely that the isomorphic, real-life, test-taking experiences will influence their responses to the hike. The typically successful ones will be strong and enduring and the chronic losers will tend to falter and fall behind. Those who anticipate failure in test-taking situations will be somewhat angry with the instructor. If they are articulate, they will complain that they didn't come on the course to see how tough they were. In fact, they think "tough" is an outmoded, infantile, and naive approach and what they actually want is an opportunity to move gracefully through the mountains and really get into the flow of things!

Less articulate but equally fearful students will probably express their resistance in a more passive-aggressive, indirect manner. It will be difficult to get them out of their sleeping bags the next morning, they will be slow to pack, and they may complain of various physical discomforts or even have small accidents as the day progresses.

A toughness set may encourage the strong patrol members to regard the physically fearful students as unworthy, as losers, or as people who lack commitment. The patrol will polarize into those who have the right stuff—toughness—and those who do not.

The interdependency introduction will tend to encourage an experience where students focus on one another's well being. The students expect to encounter an opportunity to give or receive help and each student will unconsciously assess how comfortable he feels in the role of helper, recipient, or bystander. Resistance to the long hike will be minimized, since the patrol has now conceptualized the journey as a group challenge instead of an individual test.

The self-discovery introduction encourages an introspective, individualized orientation. Certain subtle thoughts and behaviors which may have been ignored in the first two sets might now take on great meaning for the student and produce important insights. The belief that this hike was specially chosen to facilitate a new discovery about self makes the probability of that discovery relatively high.

Instructors need to recognize exactly how much their covert and overt messages about a course activity influence the students' reactions. Students experience a relatively high stress level for the entire course. One way in which they try to minimize this stress is by instituting a scanning strategy wherein they attempt to discover any cues that might help them control the next course activity. The main

targets of this scanning strategy are the instructors. Students spend an enormous amount of time and energy consciously and unconsciously processing all of the instructors' verbal and nonverbal behaviors. How they interpret those behaviors strongly influences their reactions to the course.

These instructor cues are the "dressings" of the metaphors—students respond to them as subtle instructions for approaching each course activity. As every behavior of the instructor is a cue, it is impossible to teach an un-dressed, purely natural course. The mountains never speak for themselves, nor do the course activities; they are all mediated by the verbal and nonverbal cues of the instructor. Even an attempt to be silent or to stand apart from some activity influences the course.

Each instructor makes a decision about how he wishes to work with his ability to influence the patrol. An instructor who argues that the mountains speak for themselves is actually stating that all of the cues given to his students are unconsciously emitted. He takes little or no conscious responsibility for his effect on the course. Take two different instructors as an example. Each one believes the mountains speak for themselves and each one strives to present a simple, straightforward, common sense Outward Bound course without lots of personal frills. The first instructor is a dedicated climber. She lives out of a storage locker and works for Outward Bound just long enough to gather enough money for another expedition. While she usually relates adequately with friends during courses or on expeditions, she has not been truly close to anyone for some time. In fact, her last love affair ended when she left on another expedition and her lover accused her of running away from people, closeness, and commitment.

The second instructor works during the year as a high school industrial arts teacher. He loves practicality and believes that plain, straightforward common sense can get him through anything. He once tried attending a personal growth group to learn some counseling skills, but saw a few participants receiving some feedback that disturbed them. Since that time, he has decided that psychological-type approaches do more harm than good. However, he really loves the students he works with, both during the school year and at Outward Bound. In fact, he has a reputation as a teacher who listens to his kids. As a result, many of his industrial arts students work late

at the shop and tell him their troubles.

Recall that both of these instructors are committed to a "mountains speak for themselves" perspective and that each strives to keep his or her personal imprint off the course as much as possible. Bearing this in mind, the following are several possible ways that the two instructors might unconsciously emit cues that would cause their respective courses to differ.

The industrial arts teacher, given his attention to the pragmatic, might spend more time on details such as filling the stoves perfectly correctly and pitching the tarps just so. Beyond the usefulness of this behavior from a safety, neatness, and comfort perspective, he might dress his course metaphors in such a way that sloppy and slovenly students would have a special opportunity to meet their particular needs.

The climber might bring such innate enthusiasm to the technical and peak climbs that they would specially stand out in her students' minds. Her tendencies to "ascend to the heavens" might resonate especially well with some of the patrol members.

Neither instructor overtly supports communication or counseling skills and neither will spend lots of time in group meetings. However, the first instructor has a fear of interpersonal relationships. The students will unconsciously detect this fact and her fear will subtly act to fan the flames of whatever interpersonal conflict potentially exists in her patrol. It is likely that she will have a history of patrols who have personality conflict problems. The industrial arts teacher unconsciously emits a completely different message. He feels comfortable around people and projects a quiet confidence that he can handle successfully any problems that may arise. Conversely, the first instructor's fear will cause her to ignore interpersonal conflict as long as possible. Should she attempt to work with it, she will be clumsy and ineffective.

The most serious criticism of these two instructors is that in minimizing their awareness of their own impact, they limit the flexibility of their courses. The climber will always emphasize ascent to heaven metaphors whether such metaphors are isomorphic with her patrol's real-life needs or not. Such instructors will tend to complain frequently about good patrols and bad patrols. "Good" means that the patrol accidentally fits their style and "bad" means the opposite.

These instructors have not yet learned that any patrol is good if the instructor is flexible and can offer enough metaphoric options. Students will always respond if they are offered the proper activities. Any course, with any group of students, can be intense, exciting, and transforming. Of course, some groups require more work, but a positive and significant response is always possible given enough flexibility and ingenuity.

Instructors always influence the course; their only decision is how consciously they wish to exercise that influence. Of course, no instructor can be completely conscious all of the time; it is inevitable that a portion of the instructor's personality will be projected onto the students. However, it is useful to minimize this projection as much as possible.

In summary, the metaphors will never be presented to the students stark and naked—they will always be thickly dressed by the instructor's minimal cues. Therefore, an instructor might as well attempt to dress the metaphors as prettily as possible. Either the instructors can consciously choose to emit certain cues or they can allow these cues to be chosen haphazardly by their unconscious minds.

Use of Narratives and Anecdotes

Once instructors have consciously decided to assume responsibility for dressing the metaphors, they gain access to a whole series of techniques which can be used to enhance course flexibility and to increase the probability of student success experiences. Chief among these techniques is the use of narratives, anecdotes, and examples. Primarily they are employed to make a particular problem-solving strategy available to the students, thereby potentially enabling a success experience. The following example will illustrate this process.

> *Once, when introducing a day of technical climbing, I asked my assistant instructor to tell two stories. The first story was about a day when he had been climbing and had been seized with fear. I encouraged him to include as many graphic details in the story as possible. He spoke to the students of the way his hands were sweating, the racing of his thoughts, his sewing machine legs, and*

the aura of fear pervading his entire being. He talked of how his climbing partner began by encouraging him but then grew increasingly critical as his fear refused to lessen. He was falling constantly and becoming progressively more exhausted.

Then he told the students about the crux of the climb. He had come to an overhang and felt that he must do it in style or they might as well rappel off the route. He talked of how he psyched up for the moves and finally went for it. Surprisingly, he met with easy success. After that point, the rest of the route was easy and free—a kind of graceful dancing up the rock. Finally, he spoke of his feeling at the top of the route and what he had learned about himself that day.

I asked him to tell a second story—using the same detail—of a day when climbing went particularly well for him, a day that might be described as a kind of spiritual experience, an archetypal representation of why he climbed. He responded by talking of a particularly beautiful climb in Eldorado. That day everything had gone just right and he and his partner were closer to flying than climbing.

He told the stories well and when he had finished there was a moment of silence as the students forced themselves to return to the here and now. Then we tied in and began climbing.

These anecdotes epitomize the four qualities necessary in an effective narrative-type metaphor. First, the stories are isomorphic with the students' inner experiences. Obviously a climbing story is symbolically equivalent to the technical climbing experience the students are about to enjoy. The first story will be particularly isomorphic for the fearful students; confident students will find the second story more useful. Second, the stories present resolutions to problem situations. In the first story, the climber is able to overcome fear and to succeed. In the second story, a physical activity is transmuted into a spiritual experience. Third, the stories are related in enough detail that they can facilitate a student's transderivational search. The narrator told them in such a manner that the original experience was vivified—made to come alive. In fact, it took a moment for the students to return from the story reality to real life. Fourth, the narratives were related with intensity. Since the narrator had actually lived the climbing experiences, his telling was permeated by his own powerful feelings. It is not necessary that anecdotes be personal

recollections. They could be things that happened to others, adaptations of what really happened, complete fabrications, or even fairy tales or allegories. But the story teller must reexperience the affective intensity of the main characters in the story and must make those emotions available to the listeners.

I once heard a course director give a finals talk which used a narrative metaphor to elicit a sense of resolve and commitment in the finals patrols. The story went as follows.

There was once a student on an Outward Bound course. One morning they were going to do a peak climb and this student decided to get up before anyone else and make the oatmeal. So he rose quietly in the early hours of the morn and attempted to put his boots on. Unfortunately, it had dropped well below freezing that night. The student had neglected to take his boots to bed with him and they were frozen solid.

Well, he struggled into his boots as best he could and began to prepare the oatmeal. But in the struggle to get a boil on this stove over here and to light that cranky stove over there, the student forgot to stir the oatmeal and the entire potful was badly burned.

When the patrol got up, they were faced with this terrible tasting, burned oatmeal. Because it was all they had and because they needed to get going quickly, they had to eat it. There was no choice. But you can just guess the tongue lashing they gave our poor student. Patrols aren't in a good mood anyway at 4 A.M. and when they have to eat burned oatmeal on top of it. . . well, you can imagine what they did to that guy!

Finally the patrol began to move up the mountain. Our poor hero was completely miserable. He was so embarrassed by burning the food that his stomach had begun to churn terribly and he kept burping up that foul oatmeal. And his feet had gotten to that very cold and aching horribly stage. His ego was smarting from the tongue lashing. He was sure that he didn't have a friend in the world and that he would never do anything right again.

He was wandering up the mountain, feeling like this, wondering what the hell he was doing on a stupid course that made him get up at 3:30 A.M. and then gave him nothing but a kick in the stomach. Just as he was thinking these thoughts, the patrol climbed up onto the summit ridge and into full sunlight.

Up to that point, they had been walking steeply uphill, on

scree, in the cold, with a limited view. Now everything was different. They were up where they could see forever. The new light of the sun was warming them. And they'd gotten off that lousy scree and onto solid granite.

The student could see the ridge stretching up—clean, firm, and slightly curved—all the way to the summit. Below him was a valley they had ascended the day before, with some early morning fog scattered in it. And snow-capped mountains stretched away as far as he could see.

The patrol stopped spontaneously to look at the world. For a moment there was silence, and then quiet but excited exclamations. Somehow, the student understood in a flash how burned cereal, cold feet, uphill walks on scree, and even his chastisement from the patrol were all necessary to get to that moment.

Do you all want to know when that happened and who that student was? Well, it happened about ten years ago and the student was me. . .

This anecdote is a beautiful illustration of a narrative metaphor. It is almost perfectly isomorphic for a situation that finals patrols usually encounter. Almost every finals patrol starts off with good intentions, just like the student who had resolved to get up early and do something special. Then, through mismanagement (burning the cereal) and challenging environmental conditions (freezing the boots), they get in some trouble. At that point, they are still required to maintain their finals route (climb the peak) and they often plod along in a poor mood.

After achieving this isomorphism, the course director completed his anecdote by offering a successful resolution to the problem situation. He described how exposure to the natural beauty of the mountains turned the student's experience around. In offering that solution, the course director not only specifically made the "natural beauty" resolution of problems available to the finals patrols, but he also offered a great deal more. When he spoke of coming out of the dark and cold into the warmth and the light, off of the scree and onto the firm footing of rock, away from a restricted perspective and into an unlimited view, he enabled his students to use any solution that is metaphorically equivalent to coming from dark to light or coldness to

warmth. In other words, the phrases he had chosen were symbols so universal and ambiguous that almost any specific problem and solution would be isomorphic.

The course director used details to help the students vivify the experience. Given their own Outward Bound experiences, there is little doubt they were reliving the protagonist's plight as the story unfolded. Finally, the course director made sure he could tell the story intensely—it had happened to him. Revealing that fact increased the story's impact on the students. They all admired the course director and his covert message was that passing through the challenges of the course would lead to a life that could compare to his own in successfulness.

These stories allowed effective problem-solving strategies to be available to the students. The climbing students mentally rehearsed the feeling of overcoming fear on a rock climb and the finals students mentally rehearsed the feeling of overcoming the depression arising out of a failure of good intentions. Mentally rehearsing a successful strategy is the first step toward implementing it experientially. All of these students were well prepared to turn the climbing day and the finals into experiential successes.

Another way to use narratives to dress a metaphor is to hide expectations under the guise of a didactic lesson. For example, I am fond of having a sweat lodge on the course whenever possible. A wonderful part of that experience is the opportunity for students to make the sweat into a spiritual experience. However, it is difficult to suggest directly that a sweat should be experienced spiritually. First, students do not expect spirituality at Outward Bound and second, the instructor is blocked by a culturally induced resistance against required spirituality.

In spite of these obstacles, the twin archetypal messages of a sweat—purification and interdependence with something larger than self—can be critically important course themes. In order to include them, it is necessary to offer the experience in such a manner that the instructions are inoffensive and yet participation is still strongly encouraged.

I try to attain these goals by embarking on a somewhat lengthy didactic history of the sweat lodge. I tell the students about how many thousands of years the sweats have been used, how rich the tradition

is, and how it is one of the roots of human spiritual practice. Then I talk of the ways in which our ancestors used the sweats for purification and spiritual experience. I discourse on the symbolic meaning of the fire, the rocks, the lodge, the steam, and the water. I carefully describe the specific meditations that were performed at each point in the ceremony. Then I tell the students that they can take part in the activity in any manner they choose.

I've also prepared the ground a bit by asking them to be silent since awakening that morning, requiring a fast until after the sweat, and emphasizing special requirements for the wood and stones gathered for the sweat. The whole experience is hedged with nonverbal cues that it is special; in addition, they have listened to a didactic talk describing how to maximize that specialness. It is not surprising that even without direct instructions, many students attempt to create a spiritual aspect to the sweat.

This ability to bypass unnecessary resistance is extremely useful. Given the nature of the instructor role, sooner or later it is inevitable that he will be seen as a parent figure. This is potentially problematic since a large portion of the students are oriented toward resisting authority figures as a part of their passage through the adolescent/adult transition crisis. Therefore, it is important to minimize direct instructions as much as possible, especially when those instructions have anything to do with telling students how they are supposed to feel. Being told directly that their style is poor, that they do not care enough, or that they are unsupportive of each other will almost always be resisted and resented by certain students. Of course it is sometimes very necessary to comment on those matters, but much aggravation can be eliminated and there will be a more positive response if the instructions can be delivered via stories, examples, or didactic lectures.

Another powerful dressing technique is the subtle encouragement of testimonials. When students get excited about a course experience and describe how broadening, inspiring, or transforming it was, that is a testimonial. A useful by-product of such sharing is that it encourages other students to upgrade their own recollections of that same experience.

As the students listen to the testimonies, they will tend to examine their memories of that course activity and wonder if they had any

kind of equivalent growth experience. Because growth and transformation are intrapersonally pleasant and interpersonally approved, students will attempt to interpret their own experiences as positively as possible. This strategy sets in motion a kind of flood of testimonials where each speaker and each successive story is more inspirational than its predecessor.

From the Outward Bound point of view, the important question is not What actually happened during an experience? but How do the students interpret what actually happened? Encouraging a certain amount of testimonial-like activity on a course allows the students to attain the highest possible perception of the usefulness of a course activity. Testimonials are particularly elegant in that they help create an improved perception of an event literally hours after it actually happened. All it takes are a few students who have had good experiences with a particular activity. If the debriefing is handled properly, most of the patrol will soon feel that the particular activity was an important one for them.

The course contains natural moments where testimonials are expected and socially sanctioned (finals dinner, last patrol meeting, solo debriefing), and there are other moments at which testimonials may occur spontaneously (after unplanned encounters with natural beauty or as a reaction to a particularly successful resolution of a course challenge). At these times, testimonials flow easily and naturally and almost everyone enjoys and benefits from them.

It is inappropriate for an instructor to try to force a testimonial experience. Required testimonials almost always fail, leaving the course to look like a fundamentalist church whose membership is fading. But the instructor can feel free to cooperate with spontaneous testimonial behavior by creating an atmosphere where it can occur naturally.

All that is needed is a time and place to speak out and a patrol atmosphere safe enough so that students feel secure when sharing powerful emotions. Ideally, these two factors are always part of every patrol; unfortunately, some instructors are sometimes embarrassed by testimonial behavior and consciously or unconsciously resist it. It is important to remember that testimonials will often have the effect of transforming the listeners' self-perceptions about their own experiences. Providing room for this kind of expression is appropriate and

ethical instructor behavior, and blocking it removes an opportunity for some students to perceive their Outward Bound experience at a higher level of meaning. It is ineffective and unesthetic to force testimonials, but it is simple common sense to encourage their occurrence when appropriate.

In summary, narratives, anecdotes, examples, didactic lectures, and testimonials can be important factors in dressing the Outward Bound metaphors. For stories to have maximal impact they should be isomorphic, offer a new resolution, include vivifying details, and be told with feeling. Sometimes desirable student behavior can be elicited by covertly recommending it in a didactic lecture. Finally, instructors should be prepared to create a time, place, and atmosphere conducive to spontaneous testimonial behavior.

Direct and Distractive Suggestion

One of the easiest and yet most powerful ways to dress a metaphor is by direct suggestion. The instructor simply informs the patrol that the next activity is designed to teach X or test for Y or will show the amount of Z present in the group. Suggestions such as these set in motion a kind of scanning strategy in which all patrol members are sensitized to the factors mentioned by the instructor. If "taking care of each other" is suggested, the patrol will be attuned to all cues related to interdependence. If "moving quickly" is mentioned, the patrol will become hypersensitive to who is hiking fast and who is delaying the group.

While using direct suggestion is easy, its use attains maximal impact only when a suggestion is delivered smoothly and convincingly. For example, simply telling a patrol that their route the next day will be difficult and that it will be an opportunity to demonstrate their support for each other will probably not impress them strongly. Contrast that suggestion with the following.

> *As you all know, Outward Bound is concerned with teaching skills that enable a group to complete the course challenges successfully. One of those skills is interdependence—the awareness that each of you is part of a larger group and that your needs and desires*

must be expressed in the context of everyone else's needs and desires. In other words, you aren't here alone and you have to learn to get along, to work together, to compromise, and to cooperate, if you want to make it in the mountains.

Now, this is the kind of thing that you can't learn just by talking about it. What we've discovered is that the best way for a group to master working together is to put them in a high-stress situation and then see how well they can operate. Can they take care of each other? Can they solve problems well when they're tired and grouchy? And so forth.

So what I've done is to specially design the route so that tomorrow will be a long, tiring, demanding day. Tomorrow you're going to get up together and when you pull into camp in the evening you'll still be together. The critical question will be, How together did you all stay during the day? And I mean together in both senses of the word. Did you cooperate? Did you take care of the weak and sick patrol members? Could you make decisions without trampling all over somebody's rights?

So as you get up tomorrow and begin this journey, I don't want you to think that you're going to be walking fifteen miles across two passes. Literally that's true—that's what you're going to do physically. But what I want you to think about is the journey that the cohesiveness of the patrol will make. Tonight your cohesiveness is, let's say, a 5 on a 1-to-10 scale. What will it be tomorrow night? That's the real journey I want you to make. Be thinking about that tonight and tomorrow, O.K.?

The basic principle in making a good suggestion is to insure that the suggestion has enough impact that the patrol actually remembers and acts upon it. In the above example, that impact was made by taking a few minutes and repeating the critical point many times. While repetition is an excellent and effective way to make an impact on students, make sure the repetitions are artfully formed to avoid boring and/or offending the students.

In addition, interdependency was linked to completing course challenges successfully. Usually instructors make direct suggestions only because they believe that the patrol is neglecting a function—in this case interdependence. Making completion of a minimally desirable function (interdependence) a prerequisite for attainment of a

highly desirable function (completing course challenges successfully) gives the suggestion much more impact.

Another use for direct suggestion is to tell the students that an activity is designed "to let you learn something new about how to relate to others" or "to discover a strength you never knew you had." The beauty of these vague and unspecified instructions is that the students can creatively form their own idiosyncratic responses. They will now use the experience in a way that is maximally useful for them, one that gives them precisely the proper lesson from a given activity. It is as if they had been looking for an excuse to learn a certain thing and the instructor's open-ended suggestion gave them the awaited permission.

The ways one can effectively use direct suggestion are limited only to the instructor's creativity. Powerful use of suggestion can allow almost any course activity to teach almost any lesson. All that is required is instructional skill in forming and delivering suggestions.

One important variation of direct suggestion is distractive suggestion. Sometimes a course activity is so threatening to a student that the resultant anxiety decreases the probability of his passing through the experience successfully. One can then use suggestion to focus the student's awareness away from the anxiety-generating object producing a marked improvement in performance. It is called distractive in that the instructor distracts the student from the primary, anxiety-generating aspect of the metaphor and focuses instead on a relatively minor, but much safer, aspect of the experience. Yet even though the conscious attention is focused on the minor part of the metaphor, the major lesson of the activity will still affect the student. I often use distractive suggestion to help a patrol successfully complete a high-stress nonverbal initiative game.

> *I sometimes start my courses with a particular exercise to introduce the patrol members. We sit down in a circle and I tell the students that leadership will be strongly emphasized on this particular course. One of the skills necessary in a leader is the ability to determine nonverbally the physical and mental state of another student. Therefore, the introductory exercise will consist of practicing some nonverbal skills which will later be needed to lead the patrol successfully.*

I then ask them to pair up, to face one another, and to join their hands together. They then practice sending and receiving messages simply by looking into each other's eyes and talking with their hands. In particular, I ask them to tell each other, nonverbally, how they feel about being on the course and how they felt two weeks ago about coming on the course.

This exercise accomplishes many things. First, two average seventeen-year-old males probably could not sit there for ten minutes holding hands and looking at each other without expressing resistance by either laughing, becoming rigid, or simply refusing to cooperate. But now they can do it because they both want to lead and they have been told that holding hands is a prerequisite to good leadership. Second, by touching and looking at one another, they are taking a large risk. This sustained physical contact is much more intimate and frightening than the contact achieved during most introductory initiative games; yet here they are, doing something they never do at home and actually surviving it! Finally, they have received a genuine message about leadership. Leadership does partially depend on the ability to take care of one's followers. The subtle messages of the metaphor are that on the course they will learn to care for each other, that they will take interpersonal risks that feel good and can be completed successfully, and that they will learn to communicate in ways that are new to them.

The distractive suggestion is that the exercise has to do with leadership. The resulting conscious focus on the desirable goal of leadership allows the students to succeed with the feared exercise of physical intimacy. If I were to tell them that it was an exercise in getting to know one another, the level of anxiety and resistence would climb drastically.

A technical climbing day can serve as an example of how direct and distractive suggestion can be used to create two different types of expectancy for the same activity. A self-confident patrol might benefit from the following direct suggestion. "These routes have been chosen as a real challenge. They are difficult and when you get to the top, you'll know you've really earned it." If most or all of the students are relatively free from anxiety and worry, this introduction

will make their eventual success more powerful because it has magnified the difficulty of the climbs.

Conversely, if that patrol had many students who were anxious about climbing, a distractive suggestion could be used in order to minimize anxiety and maximize the possibilities of success. "These routes have been chosen for one reason and one reason only. Today you have the opportunity to get to know the rock and to move gracefully upon it. I don't care if you reach the top or not. All I care about is whether every move you make is made with a conscious awareness of your relationship to that rock. Balance, gracefulness, poise, and style—that's what we're looking for today."

Of course, anxious students are mostly concerned about one thing—whether they get to the top or not! And with such students, attainment of literal success is a key instructor focus as well. The distractive suggestion to concentrate on style and not summit, on process and not goal, is an effective method of partially redirecting the conscious, anxiety-generating mind away from the source of that anxiety, thereby maximizing the probability of success.

Using Affect and Nonverbal Behavior

Words are critically important. Learning to choose each word with full respect for its potential impact is an ability no one ever completely masters. It is equally important that the instructor's affective and nonverbal messages are consciously integrated into the metaphoric dressing. Saying one thing and then acting incongruently is one of the quickest ways to confuse the students and to limit the overall success of an activity.

Many of the nonverbal methods of dressing metaphors are fairly obvious. When an instructor introduces Alpine expedition as a time when the patrol will be more independent and on their own, it is clear that he needs to reduce the time spent traveling with the patrol. Some methods can be more subtle. If a patrol is anxious and shaky, instructors who want to dress some kind of supportive metaphor might increase their level of physically touching the patrol members. Other examples abound: giving a talk about moving carefully in rock gullies in a calm and deliberate tone of voice, maintaining attentive posture at group meetings, and so on. This kind of dressing is more than

simply modeling good behavior to students. Nonverbal dressing means consciously to align one's nonverbal cues in the direction one wishes to point the metaphor. Literally every gesture, posture, tone of voice, and movement can be part of the curriculum.

Even spontaneous emotions can be part of the course. The primary rule is that the emotion must be real. Students will quickly detect falsehood in an inappropriate affective dressing. The generation of genuine emotion is, of course, an unconscious process, but the instructor can consciously design the expression of that emotion so that it will maximally dress a given metaphor. Emotions commonly used to dress metaphors on courses include instructor anger, compassion, sadness, and joyful exuberance. An example of the use of anger to dress a metaphor follows.

> *A student was performing some dry-land belaying and had been blindfolded in order to simulate the lack of visual contact present on an actual climb. Three students grabbed hold of the climbing rope. After getting some slack, they took off running to simulate the stress present in an actual fall. The belayer had ignored the instruction to be tight against her anchor. When the runners came onto the belay, she was jerked about a bit and let go of the rope, thereby "killing" her climber. In response, she just sort of giggled and said, "Oops."*
>
> *I immediately noticed that I was angry with her. She was a sixteen-year-old, flighty girl who had not taken the course seriously thus far. I had just given a detailed lecture on the importance of learning to belay properly and the seriousness of holding someone's life in one's hands. And now she was giggling about dropping someone! Part of my anger was an appropriate response to her refusal to take belaying seriously and another part was my disappointment that she hadn't responded to my "beautiful" lecture appropriately! Regardless of the fact that my anger was not purely selfless, I decided to use it to emphasize the importance of careful belaying.*
>
> *I turned to her and said in a strong and angry voice, "Why are you giggling about just killing someone? You know tomorrow you're going to be doing this for real and you just killed Jim through your stupid inattention to details. You think that's funny? Are you going to giggle tomorrow when you drop someone?"*

I told her to go sit by herself for awhile and think about what she had just done; later on she could try again. The result of my outburst was that the patrol took belaying very seriously. In fact, several students commented that evening on how strongly the incident had affected them and how they realized that they really were going to be holding their friends' lives in their hands.

The belaying metaphor became much more intense and powerful because of this affective dressing. My five seconds of yelling was far more effective than my five-minute lecture on the gravity of belaying. In this example, the difficult judgment call lay in determining if my anger was appropriate and healthy or simply the projection of my own disappointment with this student. It is always difficult to make this decision. The only sure way of knowing is to try it out. If the expression of one's emotions are truly helpful, the patrol will generally be supportive. If strong patrol resistance is encountered, that is a sign that the instructor's subjective feelings are running away with him.

I began with real and spontaneous anger that was primarily selfless. I decided that expressing that emotion could be useful to the patrol and then designed a way of conveying the anger so that it would make a strong impact on the students. It was an example of consciously utilizing an unconscious process for the maximum benefit of the course.

In summary, nonverbal and affective dressings can add much to the Outward Bound experience. The biggest obstacle to their conscious employment is the reluctance of some instructors to utilize purposefully such techniques on a course. The greatest danger in using nonverbal techniques is that the instructor's personal preoccupations can get projected onto students. Whatever decision is made about employment of nonverbal and affective dressings, it behooves instructors to carefully monitor their own styles to ensure that their nonverbal cues are congruent with their verbal instructions.

Reframing

Reframing is a dressing technique in which a certain experience is placed in a new frame or background so that it is percieved differ-

ently. Telling a student who has just given up on a rock climb that failures are the only way to learn something is a reframe. He originally interpreted the climb as a failure because he did not get to the top. In the frame of literal achievement, he did indeed fail when he backed off. The instructor took that same experience and expanded it so that the climbing incident became the latest of a series of failure experiences. But this series was special because it was a series of failure experiences which all led to new knowledge. The literal rock climbing failure, in a larger context becomes a learning success.

Reframing is usually used after an experience that is interpreted as failure. Skilled use of reframing could allow a patrol to have a course completely without failure experiences because within some context, everything can be reframed into some kind of success. In this sense, positive reframing becomes both an instructional technique and an attitude towards living. How to reframe a patrol is a technique; looking at the positive aspect of an experience—adopting a reframing strategy—is a philosophy and a way of life. The ability to continue in adversity, to have a sense of self-reliance and competence, is largely determined by one's capacity to reframe failure experiences. Unredeemed failures—failures that remain fixed in their original frames—eat at the will and spirit of any group. One of the essential messages of Outward Bound has always been that one must learn from defeats and transform them into the foundations of future victories.

The technique of reframing has two parts. First, the instructor must know where to go—what new frame will be most appropriate for the experience. Second, he must know how to get there—what verbal and nonverbal techniques can be used to guide the individual or patrol into seeing the old experience in the new context.

Where to go is often quite simple. The classic Outward Bound reframe is to recontextualize failure experiences as opportunities—opportunities to learn, opportunities to display fortitude, opportunities to practice compassion, and so on. These common reframes are often excellent choices as long as they can be delivered creatively so that they do not feel like clichés.

Novel and creative ways of reframing can be even more exciting because the instructor can sometimes create a new context for an experience which completely startles the individuals involved. This "shaking up" form of reframing often liberates students' energies in

ways that are surprising and delightful to both the students and the reframer.

I once had a female student, Susan, who was quite small and even a bit frail. She had failed to prepare for the course and was in poor condition. Naturally, she had a difficult time carrying her pack over the passes. She would typically lag behind and delay the patrol. Worst of all, she would become depressed about this poor performance and would frequently break into tears.

One day I told the patrol that I would meet them at the top of a pass. They got there about as quickly as I thought they would, but upon arrival, Susan collapsed to the ground sobbing. We all gathered around and I engaged her in conversation.

I (Instructor): You look like you feel pretty badly about the way you held up the patrol coming up the pass.

S (Student): Oh I do. I'm never going to get it, I'm never going to get stronger. I just hold them up every time.

I: Yeah, that would feel pretty terrible always knowing that you were holding up the group, that they were all forced to go slowly just because of you.

S: I do feel terrible about that. I've been thinking about going home. I just can't do it.

I: You know, you sound like you're pretty hopeless about it.

S: Oh yes. . . I feel awful.

I: Well, I would feel pretty sorry for you except for one thing. You see, you think you're depressed. And you're depressed because you think you should be able to go as fast as the rest of the patrol and because you don't, you feel lousy, right?

S: Yes.

I: Well, I'm just not sure that's a very reasonable set of ideas. I mean look at John over there (gesturing to a well built, six-foot tall student). Are you telling me that you feel depressed because you aren't going as fast as John does? (continuing quickly before she can respond). No, I suppose you'd say that you think you should be able to keep up with the group as a whole, not actually go as fast as the strongest members. I guess you mean you should be able to keep up as well as Jackie or Kate or maybe as well as Larry (refering to a skinny sixteen-year-old).

S: (Nods).

I: I don't agree. You weigh twenty-five pounds less than Kate, you're five inches shorter than Jackie, and Larry was running five miles a day before he got here. Nope, to me your whole depression is actually a form of egotism.

S: (Looks very startled. Starts to say something but instructor continues.)

I: Yes, I mean egotism. You thought that you, weighing ninety-five pounds, standing five-feet-one, carrying a pack that weighs half your body weight, not prepared for the course, should be able to keep up with the pace of this patrol. I call that assumption egotism. You must have this opinion that you are some kind of Superwoman if you think you can overcome all those strikes against you and keep up with this group.

S: But I should be able to keep up. I feel awful when they slow down because of me.

I: There you go again (voice tone is humorous, friendly, and supportive—quite incongruent with literal meaning of the words), still thinking you're Superwoman. I've just told you four good reasons why you are slower than anyone else in the patrol. And you egotistically refuse to admit that I'm right. I've just proved that you should travel slower than anyone else and you egotistically and unrealistically refuse to admit I'm right.

S: But I'm not egotistical. I have a terrible lack of self-confidence.

I: When you're going up the hills all you're thinking about is how you're doing, aren't you? You aren't enjoying the flowers or watching out for the others or anything like that, are you?

S: Well, no. . .

I: There you are. A person who thinks she's Superwoman and does nothing but think of herself all day long. Now I'd call that egotism.

S: But. . .(she's interrupted by instructor).

I: Now the important thing isn't that you're egotistical. The important thing is how you're going to handle this problem now that you know you are an egotist. Oh, I know you don't feel like you're a classic, run-of-the-mill egotist. But you'd better take it from me—you don't have a problem with depression and lack of confidence, you have a problem with excessive, unrealistic expectations and thinking about yourself all the time. See what I mean?

S: Yeah, kind of. But I would like to do better. (Has stopped crying and is fully engaged in this novel view of herself.)

I: Well, the first step to doing better is to know where you are starting from. You'd better just accept the fact that you're the slowest member of this patrol. Frankly, I don't mind travelling a touch slower so that you can keep up comfortably, but I hate to put up with your egotism all the time.

S: I see (doubtfully).

I: But I don't know how they all feel (gestures to the patrol). How do you folks feel about accepting the fact that Susan isn't going to travel quite as quickly?

The patrol now chimes in and tells her that they really want her around, that traveling slowly is fine with them, that she doesn't always travel slowly, and similar supportive messages. During this, Susan is brightening and looking better and better.

I: How do you feel now?

S: Much better. I really want to thank you all for putting up with me.

I: I'm always ready to put up with you but I'm not at all willing to put up with any more egotistical behavior (smiling, voice friendly). So just remember, if I see any more of these unrealistic expectations or constant thinking of yourself, I'm going to really come down on you!

S: (Smiling in return), I guess I understand that.

This example illustrates most of the important elements in a typical reframe. One must begin by pacing the student's present emotional state. Let her know that her view of the situation is understood. Acknowledge it. Students in distress will only listen to new suggestions after they know that the instructor really understands how much they hurt.

Once the pacing is complete and rapport established, the instructor begins to lead the person into a new frame. Even as the student is being led into the new frame, the instructor continues to make pacing statements recognizing the difficulties of entering the new frame.

In this example, the reframe radically confronted her normal self-concept. She had always believed herself to be a depressed, self-deprecating person. The idea that she was egotistic—with all its concomitants of grandiosity and self-aggrandizement—shocked her strongly. The attempt to grapple with those ideas and to understand

their somewhat outrageous implications pulled her out of her depressed, defeated condition.

Within the frame of her old perceptions, she was a failure for not keeping up with the patrol. In that context, her depression and self-criticism were appropriate and understandable. The new frame described the same behavior as grandiose and egotistical. Even after the reframing, she still had a large, self-generated problem. On the surface, this does not appear to be much of an improvement.

The critical difference between the two contexts is that she felt she had the abilities to solve the problems of grandiosity and egotism. Conversely, she felt helpless and hopeless about handling depression and self-deprecation. The new problems were trivial compared to the old ones.

The overt goal of the reframe was to move the student away from an unhappy mood. The covert goal was to help her travel more quickly so that hiking could become a success experience for her. While it was true that she was physically the weakest member of the patrol, what actually slowed her down was her constant self-criticism. By openly accepting the fact that she was slower and by receiving the patrol's permission to move at that pace, she was able to move at the best pace available to her. Not surprisingly, it was only a shade slower than the patrol's normal pace. As the course progressed, even that difference was erased. The depression and tears stopped and she became more successfully integrated into the patrol.

Reframing works well for individuals; it is equally applicable to patrol failures.

During finals expedition, a patrol bailed off its route because two of the students had gastro-intestinal complaints. They had come out of the mountains and were waiting at the bottom of a valley. I went out in a truck to assess the severity of the GI distress and to decide how they were going to complete finals.

When I arrived, they were sitting around cooking some food and enveloped in a cloud of gloom. After determining that the GI complaints were nothing serious, I began the following reframe preparatory to sending them back out on a modified finals route.

I: Well, now that we've looked at the stomachs, how are you all feeling headwise? You look kind of gloomy.

P(Patrol members): I feel kinda bad. We were told not to come off route just for GI stuff and here we are. We don't have a chance at finishing our finals route, especially given the pace we move at (other members chime in with similar comments).

I: (After listening for a period of time with sympathetic head nods), Well, it seems to me that you all have a funny idea of what finals are all about. Listening to you, I almost get the feeling that you all think finals is following a certain route through the mountains! (said with an incredulous tone).

P: Well that's a big part of it. We've somehow got to get to the beaver ponds by tomorrow night and I just don't know how we're going to do it.

I: Hard to believe. I mean, it's finals, not basic, and you all still think Outward Bound has something to do with traveling from one place to another (using same incredulous tone).

Look, when you all got here you were delivered by bus, right? And when you leave in three days you're going to be taken away by bus. And in between those two identical bus rides, we've been running around the mountains in circles, right? And you still think Outward Bound has something to do with traveling somewhere?

I mean, you folks didn't really travel anywhere on this trip—just round and round in circles. When you look at it clearly, that's a pretty silly way to spend twenty-three days and all that money, now isn't it?

Of course, you say, we didn't just spend the time and money to travel in circles; we spent it to learn something about ourselves—to grow. All that traveling in circles was supposed to make us into different people.

I'm sure you can say that, but I don't really see you remembering that right now. Somehow you all seem to have forgotten that traveling isn't the point on an Outward Bound course. Physically speaking, we aren't really going anywhere. The point is to travel somewhere in here (points to head). It's the inner traveling that makes the difference, not the outer route. What you all have to ask yourselves now is, "How do we finish this finals route so that we get the greatest inner distance?"

And that's a question of style. But you folks aren't ever going to have any style as long as you think that finals has something to do with completing the route you were given. That kind of thinking doesn't get you anywhere and besides, given what you know of Outward Bound, it's just plain stupid—to think that completing the

actual route is the thing!

In many ways I'm happy you fell off the route. Otherwise you may have left here thinking that doing the physical traveling right was the measure of Outward Bound success. Now I think you've had it rubbed in especially hard that it's the inner journey that matters, not the outer—quality of travel, not quantity. Doing things in style.

So now what faces you is how to get to those beaver ponds in style. You've got lots of opportunities left to practice it. Now, who's got a map. . .

As I was delivering this soliloquy, I was observing the patrol carefully and noting their responses. I would stick to a certain tack when I could see that it was working. If they were sitting straighter, were attentive, and were giving other nonverbal signs of agreement, I continued. Otherwise, I would back up and make a pacing comment. For example, I inserted the phrase about knowing the purpose of the course was to change as a pace when their nonverbal signals told me that I was coming close to losing them.

Of course, this reframe can be summed up in the simple message that falling off their route should be seen by the patrol as a new opportunity for growth and not a failure. But I couldn't just come out and say that. I had to dress it up, put incredulous tones in my voice, let them get the feeling of the overt meaninglessness of Outward Bound by saying "round and round" and "getting back on that same bus." I led them to the new frame slowly. And I paid careful attention to be sure that the way I was leading them was working—that I wasn't losing them. It is critically important to select the proper reframe for a problem. But that beautiful new reframe will be worthless unless the instructor can lead the students to it properly. Many of the profound truths of this world are clichés, so are most of the appropriate reframes. But even the most tired cliché will be filled with life and meaning if the journey to reach it is elegant, exciting, and intense.

Selecting the proper reframe is simply a matter of instructor creativity and experience. When confronting an apparent failure, ask, "In what context is this experience positive?" If a quick reframe is not forthcoming, simply expand the context and look at the experience from a larger perspective. Literally every experience is meaning-

ful and positive in some context. Find the meaningful context which most benefits the students and then lead them to it skillfully and elegantly.

Summary: When to Use What

From the point of view of metaphoric education, instructors have a straightforward job. They have to offer the students highly isomorphic, metaphoric activities and they must help bring about student success experiences. These two goals are accomplished by using various dressing techniques, some of which have been mentioned above.

The first problem is to ensure that every course activity is as isomorphic with the patrol's needs as possible. Since activities can be interpreted many ways, the instructor needs to use verbal and nonverbal behaviors to create the most educationally useful learning context. The primary dressing technique used to adjust the specific meaning of a given activity is direct suggestion. A powerful suggestion, offered in a creative and engaging presentation, will often have the effect of concentrating the students' attention in the desired direction.

Sometimes, however, a given metaphor—a certain course activity—is so threatening that anxiety minimizes the probability of success experiences. The instructor then attempts to focus student attention away from the anxiety and onto a more comfortable part of the metaphor. One dressing technique that does this well is distractive suggestion. The students are directly instructed to focus on a minor part of the experience; however, they still unconsciously benefit from the major message of the metaphor. In the example offered earlier, the students were asked to focus on leadership—a minor aspect of the hand-communication exercise—yet still reaped the major message of closeness and connection unconsciously conveyed by sustained and intimate physical contact.

When the nature of certain instructions will cause resistance, it is sometimes better to hide them in a didactic lecture or a story that is only connected to the activity at hand in a vague or circumstantial manner. This works especially well when the instructions are such that they make good sense, but being directly ordered to perform

them would require the students to lose face. Such an approach is particularly valuable whenever one works with a group of students who chronically resist direction from authority figures.

Obviously, one of the best ways to encourage success experiences is to tell students how to do something properly. Skills training overtly meets this goal. Beyond skills training, it is useful to offer students the actual feel of a successful strategy. Embellishing direct instructions with a narrative or anecdote affectively allows students to experience the behaviors required to master the course challenge. This type of rehearsal offers concrete examples to aid memory, helps fix the strategies in the unconscious mind, and can generalize to similar problem situations.

Once an experience has occurred, what has actually happened becomes frozen in the past; however, the interpretation of the occurrence is still fluid and changeable. One way to facilitate positive interpretations is to provide an opportunity and a safe atmosphere for testimonials. A second way to redress the past is through reframing. Literally any experience has the potential of being a success in some context. Using appropriate pacing and leading, instructors can guide their patrols to a new understanding of a failure experience, an understanding which will form the foundation for future successes.

The high cost of learning

Nasrudin decided that he could benefit by learning something new. He went to see a master musician. "How much do you charge to teach lute playing?"

"Three silver pieces for the first month; after that, one silver piece a month."

"Excellent!" said Nasrudin. "I shall begin with the second month."

CHAPTER

IV

ARCHETYPES

Chapter I argued that the primary impact of Outward Bound is due to the metaphoric nature of the course experience. Chapter III concentrated on techniques that increase metaphoric isomorphism and on methods of enabling student success experiences. While these approaches to metaphoric education are quite powerful, there is yet another factor having important implications for the effectiveness of the Outward Bound process.

Preceding all of the dressing techniques mentioned above is the raw material of the course itself—the basic Outward Bound activities such as climbing, rafting, and group living. There is no doubt that the implicit messages of the course activities can be shaped somewhat by instructor dressing techniques. However, something of whatever is most basic and most fundamental in each activity will come through in spite of the manner in which it is presented. For example, a marathon will always teach something about individual achievement, no matter how adroitly an instructor tries to make it an interpersonal support experience. It is critical, therefore, that an instructor be prepared to work consciously with the implicit messages of the various course activities. In order to accomplish this, it is important to understand something about archetypes.

The concept of the archetype was developed by C. G. Jung and his followers. Jung was a psychiatrist with a special interest in dreams

and subsidiary interests in mythology, alchemy, anthropology, and religion. As he studied these different fields, he noted that certain images and themes would repeatedly arise. For example, he found Western Europeans having dreams that were strikingly similar to themes from Australian aboriginal mythology. And some of his schizophrenic patients were describing experiences identical to passages in ancient alchemical texts. The more he studied, the more he became convinced that regardless of human diversity, some of the ways of organizing and understanding the world are universal; he could expect to find certain themes—the archetypes—in every individual, in every culture, and at any point in history.

"Archetype" literally means an original pattern or mold: all subsequent representations are copies of this original. Jung argued that this original pattern is reproduced in the psyche of every human being and that it defines and delineates the manner in which the world is perceived. There are many archetypes, each of which affects perception in its own way. Archetypes are discovered and their pattern deciphered by examining instances in human culture and human experience in which an archetype has been represented or manifested. Take the archetype of Sacred Space as an example. There are thousands of myths and anecdotes about human beings who have had special things happen to them in a Sacred Space. Regardless of the great diversity of these myths, they have some elements in common. It is these common elements that are accepted as an accurate description of the archetypal pattern.

One common theme is that Sacred Space is always difficult to reach. The seeker needs to learn to fly, or cross a guarded or dangerous bridge, or defeat a dragon. When he finally arrives, he finds that the actual environment of the Sacred Space is highly unusual. Strange plants and animals sometimes abide there. Natural laws, like gravity or time, are frequently broken.

The seeker always experiences Sacred Space as highly numinous —it is pervaded with a sense of power, mystery, and awesomeness. It clearly participates in a transcendental plane of existence. Human beings—whose home is the earth—can never stay there. In the first place, it lacks the prerequisites for normal living. In the second, the seeker almost always has something important to accomplish back in the real world.

Sacred Space always leaves its mark on the seeker. Sometimes he comes away with a memento of the Sacred Space—perhaps a sword or a cup—but often the mark is more internal. In any event, the seeker is irrevocably transformed—he has entered the Sacred Space and is forever changed. The quality of the transformation usually depends on the quality of the approach to the Sacred Space. Those who have approached it properly, with full respect and a clean spirit, are empowered in a positive manner. But those who have trifled inappropriately with the power of the Sacred Space receive their power mixed with some kind of curse.

Finally, these changes are always magical and unexpected. Seekers do not earn them in the sense that they deserve their rewards. The rewards are always too great and too surprising to be anything other than free gifts from a higher power.

Anyone who has spent much time in the wilderness can easily recognize the parallels between it and the archetype of Sacred Space. Wilderness is difficult to get to and difficult to travel through. One passes a series of tests in order to exist within it. It is unlike the normal world in hundreds of ways. Above all, it is pervaded with a kind of religiosity or mysticism—one of the most compelling things about nature is that it seems to implicitly suggest the existence of order and meaning.

The power of an archetype is such that human beings are unconsciously prepared to recognize a concrete manifestation of the archetypal pattern when they encounter it in the world. According to Jung, the archetypes are literally stamped into the human unconscious. They are similar to instincts in an animal. A student is as prepared to see wilderness as Sacred Space as a bird is prepared to fly south for the winter.

The usefulness to Outward Bound of wilderness as Sacred Space is that this archetype is inextricably linked with the concept of transformation and change. Seeing the wilderness as Sacred Space means that the student has implicitly accepted the possibility—or even the probability—that some kind of powerful transformation may occur. This expectation of empowerment can exist in spite of any limitations from his past because Sacred Space transformations are magical and undeserved.

In reality, of course, there are some restrictions on the power of

the archetypes. But there is little question that certain course experiences do invoke the presence of one or more of these primordial patterns and that the alert instructor can capitalize on their existence for the students' benefit. In so doing, he exposes students to much more than his own teaching abilities or the students' own personal strengths. The students covertly participate in age-old patterns of human development. Anyone who has taught an Outward Bound course is aware that the spirit of a course often seems to move beyond the capabilities of the human beings involved. It is in this sense that one can argue that the mountains do speak for themselves. It is up to the instructor to consciously and unconsciously cooperate with this power as effectively as possible.

There are dozens of archetypes available on an Outward Bound course. Each archetype is almost infinitely complicated—whole books have been written on the ramifications and subtleties of certain of them (for example, the Hero). The selection and explication of the following ten archetypes can only begin to scratch the surface of their educational uses. However, an examination of a limited number of major Outward Bound archetypes allows instructors to begin to create their own personal forms of archetypal consciousness—their own particular ways of working with the course archetypes.

Development/Maturation/Growth

Probably the most basic archetype is the one created by the course structure itself. Essentially the Outward Bound course is a symbolic recreation of the entire developmental process. By placing students in a novel environment, they are reduced to a childlike state (Basic expedition). The course then takes them through adolescence (Alpine expedition), and on to adulthood (Finals). In this sense, the course is a ritualized rite of passage.

The power of this can be somewhat understood by returning to the concept of the transderivational search. Students unconsciously associate the developmental process of the Outward Bound course with their own developmental processes. Since all students experience profound changes during their development, they unconsciously seek a similar level of change on the course. Even if their actual learning is slight, they will do everything possible on the unconscious

level to maximize the importance of the changes.

It is true that many personal-growth programs and educational experiences recreate the developmental process or use some form of a rite of passage. But Outward Bound does this especially effectively. The powerful impact of an alien environment elicits profound childlike regression in almost every student. And the various types of challenges—many of which include actual physical discomfort—underline the power and importance of the Outward Bound-style rite of passage. As a student once commented, "If it hurts this much, I must be getting a whole lot out of it."

The structure of the course itself operates as the basic invitation to participate in this archetype. The instructor can further amplify this archetypal power by being aware of its subtle, ongoing impact and by cooperating with it as much as possible. One suggestion is to establish clear, overt expectations that the patrol will be adults by Finals. I begin sending these types of messages on Day One by constantly referring to the brevity of my contact with them, emphasizing my role as an "instructor," not a "guide," and physically distancing myself from them as soon as it is safe and prudent to do so. It is an old Outward Bound maxim that "they never really learn anything as long as the instructor is with them." Like many maxims, this one succinctly states a vitally important truth. Children will not mature properly as long as their parents overprotect them, and neither will patrols.

The art of being close enough to be a supportive teacher and far enough to let students grow on their own is a fine line that is never walked perfectly. In attempting to walk this line, many instructors have experienced a common problem: when the patrol is encouraged to operate independently, they often perform like children. They get up late, pack slowly, take inappropriate breaks, make immature decisions, and do not take care of themselves adequately.

Most patrols are childlike during Basic. This regression is an elegant part of the course design, and instructors should not be surprised if mature adolescents or even adults seem to be acting like ineffective youngsters. The critical factor, though, is how an instructor relates to these mistakes. Time after time I have seen instructors speak down to their patrols. Usually this is quite subtle and involves a vague condescension—a sense that "these doughnuts are never going

to learn." The students quickly pick up this covert message and refuse to mature. They become dependent on the instructor's continued support.

Instructors need to make every effort to insure that few or none of their communications are condescendingly parental. As much as possible, even when the patrol has acted like children, they need to be treated as adults. One trick that I have used is to imagine that the students are all older than I am. This helps me interact with them with greater respect. I also try to imagine that they all have terrible problems with authority, that they will bridle against and resist any direct orders, and that they are hypersensitive to any communication that even faintly smells of patronization. Remember that the instructor's messages about growing up are usually extremely subtle. They need to be monitored with careful introspection, soliciting feedback whenever possible.

Another approach is to aid the developmental process actively by marking certain parts of the course symbolically. The standard course format already marks the Alpine/Finals (adolescent/adult) transition by making new patrols, traveling without instructor, and offering a course director talk. An instructor can do something similar with the Basic-to-Alpine transition. During Basic, I often directly suggest that the students will act much more maturely on Alpine. Then I mark the transition point by asking them to have a group meeting (a strike/stroke and go-round) without me and by conducting a sweat lodge on the first day of Alpine. The typical result of the suggestion and the ritualistic events is that the patrol does act more maturely on Alpine. In fact, they frequently comment on the different ambiance of the post-Basic course.

In sum, the course format provides an extremely positive developmental context. Instructors should attempt to guide student progress through the developmental stages by any means possible. They should be especially aware of emitting subtle cues that can be unconsciously interpreted as suggestions that the patrol remain childlike and dependent.

Sacred Space

As mentioned earlier, the exposure to wilderness on an Outward

Bound course tends to help manifest the archetype of Sacred Space and its attendant expectation of transformation. Of course, archetypes are never perfectly represented in the world—they are ideals and their manifestation will always be limited by certain factors. In the Outward Bound case, the most critical factors are the instructors. The students' ability to experience the archetype of Sacred Space will be highly dependent on the instructor's behavior.

The instructor's capacity to participate in the process of sanctifying wilderness rests on the fact that almost all instructors actually believe that wilderness is sacred. They are not creating sacredness out of nothing; rather, they are expressing their own beliefs. It is a witnessing, not a generative, process.

The manifestation of the archetype is initiated by the instructor modeling how one should relate to a sacred space. Every act and word of the instructor can convey the message that the wilderness is a special place. Students watch the way the instructors step in cryptogam or tundra, their care in clearing a space for a tarp and their sensitivity about leaving any traces of passage. This modeling is amplified by didactic lectures on traveling, ecological impact, and sanitation.

Almost inevitably, the patrol will violate environmental principles with litter, water pollution, or plant damage. At that time it is entirely appropriate for instructors to overreact and create an exaggerated confrontation over an incident that, in actuality, is probably an extremely minor blight on the wilderness. Ranting about two scraps of vegetables on the bottom of a stream, or sending a patrol back for some pieces of string left at a campsite, will almost always seem excessive to students. But this very excessiveness contributes to the sacredness of the wild. When the students see their instructor—who normally is the epitome of common sense—acting tremendously upset over something that is clearly not a major event, their perception of reality must adjust. Either they decide that the instructor is crazy (which they cannot do while they are dependent on him) or they have to begin to believe that the wilderness is a place apart, and that normal rules do not apply there.

Natural history lessons can also strongly contribute to the students' perception of the wilderness as a sacred space. Geology can be presented so that students feel the weight of time. This allows them

to gain a temporal perspective from which to judge their own finitude. Ecological lectures can also have great impact. In a world where everything feels ephemeral, unplanned, and chaotic, what could be a greater sign of the sacred than the balance, stability, and harmony so clearly present in mature ecological systems?

A sophisticated user of metaphor can even structure his natural science lectures so that they are directly isomorphic with the patrol's problems. For example, if there is a student in the patrol who has a long history of resistance to change, the instructor can talk about the inevitability of change in natural processes. He can point out the manner in which wind, water, and ice break down even the hardest rock, and how that sand mixes with finer dust and organic material to become soil. Then he could conclude by describing the beginning of new life. He could also talk about the results of rigid resistance to change—the firmer a tree stands against the wind, the more likely it is to topple, to be changed by that wind. The possibilities for such metaphors in natural science lectures are virtually limitless.

In sum, a sacred space makes transformatory processes happen more easily and makes the changes more profound and more permanent. The instructor should help students perceive the wilderness as Sacred Space. Some techniques which are useful in this regard are modeling, overreactive responses to environmental pollution, and careful presentation of didactic natural science lectures.

Justice

As mentioned above, in normal life students are immersed in a chaotic, ever-changing world, where events are unpredictable and where it is difficult to rely on anything. Essentially it is a world without consequences and without justice. Many students have great difficulty relating their real-life actions to any results; things seem to move in a certain direction no matter what they do.

The Outward Bound course radically confronts this feeling of chaos by elevating the archetype of Justice—of fair consequences that stem from the student's own actions—to a pinnacle of supremacy. Almost every course activity has straightforward results that affect the student quickly via a clear cause-effect chain.

Yet even on an Outward Bound course it is possible for certain

students to structure their activities so that they avoid experiencing the consequences of their own actions. These students are usually described as lazy or low-initiative types. They let the others cook, put up the tarps, and choose routes. In many patrols, this sort of avoidance continues throughout the course in spite of the negative feedback offered by students and staff.

One technique for confronting such attitudes is to divide the patrol into cooking/tarp groups of three students each. At the beginning of Alpine, assign all of the lazy students to the same tarp group. The minimal result of this procedure is that at least one or two of them must become active patrol members. Quite often the impact is even more positive. The so-called lazy students often act that way because of doubts about their own abilities. As a result, they tend to hang back and let the obviously more competent students take over. But in a group of "lazy" peers, the sense of risk is greatly diminished. The problem students can feel more confident and some of the allegedly dysfunctional groups will experience a wonderful turnaround.

Another technique is to ask the two worst map readers to lead the patrol. Everyone else is required to observe silence. Usually, just the threat of such an initiative task encourages student interest in navigation. The actual execution of the threat can have tremendous impacts on both the leaders and the followers, especially if they get lost. Make sure, however, that the students were forewarned that such a task might be imposed, and that teaching each other orienteering was a clearly expected group responsibility. If students have the ultimate responsibility for teaching navigation to the weaker members, then and only then can they also be required to accept the consequences of certain members' failure to learn.

A second possible obstacle to the experience of Justice on an Outward Bound course occurs when students blame an instructor for a failure instead of assuming responsibility for it themselves. They may accuse staff of making the route too hard, or too long, or not safe enough. They might argue that they had not been taught necessary skills or that their leadership abilities were insufficient for such a demanding challenge.

Naturally, the instructors initially examine the possibility that students might be correct in some of these accusations. Assuming, however, that such is not the case, the instructors should immediately

suspect that they have been overly supportive of the students. The safest way to prevent such complaints is to assert—clearly, repeatedly, verbally and nonverbally, and from Day One—that the students are alone in the wilderness, that the instructor is only there as a resource, and so on.

It is easier than one would think to make students dependent. And it is sad that such dependence so often arises simply because the instructor wishes to be helpful and supportive. Remember, however, that with the exception of extremely low-functioning students (e.g., students from correctional populations), patrols who blame instructors for their own failures have probably had such irresponsible attitudes created by the instructors themselves.

Fate

The experiential quality of an Outward Bound course and the dangerous and unpredictable nature of wilderness inevitably result in an encounter with the complementary archetype of Justice: the uncontrollable and capricious whims of Fate. Justice implies that if one does the right act, a fair consequence will follow. Fate, however, decrees that regardless of the action, one is at the mercy of the unknown. Anything can happen.

The kind of problem solving that occurs under the auspices of Fate is far different from normal problem solving. Deciding whether to drop off a high route because of cloud buildup involves a qualitatively different decision strategy from working out the best way over the Wall. In the high route situation, the students are in dialog with the unknown—locked into relationship with the imponderable. The fear that accompanies unpredictability is their companion. This is particularly true given the potentially serious consequences of Fate in a wilderness environment.

These kinds of decisions are especially important in that they closely parallel the gravity and ambiguity of crucial real-life decisions. Only these Fate-related course incidents are truly isomorphic with the most critical commitments of life. Therefore, such encounters are some of the most important course moments and it is incumbent upon each instructor to maximize student exposure to decisions involving chance and unpredictability.

Unfortunately, in many of these cases the students miss the opportunity to participate because the instructor takes control and makes all decisions for the patrol. This occurs because many Fate-related decisions involve high-risk situations. Naturally, educational goals are always secondary to the safety of the patrol, and there are occasions in which the instructor should step in and assume all authority. However, the pressures of the instructor's role are such that he may have a tendency to step in too soon and rob students of an irreplaceable learning opportunity.

In every high-risk situation, the instructors carry the tremendous burden of insuring that all students are safe. It is a normal tendency to try to reduce this heavy pressure as quickly as possible. As a result, instead of spending the time and energy required to facilitate the students' decision process, the instructors simply take care of it themselves. I have frequently seen or heard of instructors making solo decisions on everything from routes to first aid to dropouts to emotional support, without ever including the bulk of the patrol in the process. One of the basic Outward Bound messages is that a patrol is supposed to handle its own problems. It is important not to limit the students' problem solving to initiative games reserving all the important decisions for the instructor. Naturally, the instructor needs to monitor all high-risk decisions carefully to insure that safety requirements are completely satisfied. But this monitoring can be covert and unobtrusive; the students can still come away from a crucial decision with the feeling that they handled it on their own.

In sum, instructors need to be aware that they will probably experience a certain amount of anxiety which will tend to pressure them into taking Fate-related decisions away from students. They should be prepared to resist this tendency, to allow students to be involved with these decisions, and to restrict their involvement to facilitation and covert monitoring whenever possible.

The Mother

Every course is full of encounters with the supportive and nurturing forces of the maternal archetype. It is present in belaying, cooking, first aid, and the giving of comfort during physical and emotional lows. Impelling students into fully encountering the Mother is partic-

ularly important given the fact that the bulk of Outward Bound students are adolescent males who are stereotypically underdeveloped in terms of expressing maternal qualities.

Certain patrols are so low on nurturance abilities that weak, depressed, or physically ill students do not spontaneously receive adequate care. A strong expectation of "we take care of our own" will go far to remediate this problem. In some situations, one actually needs to structure nurturance. A student can be assigned to care for a physically ill student or covertly asked to talk to a depressed one. As the course progresses, the leader of the day can be expected to be responsible for the nurturance needs of the patrol.

Instructors should be wary of students who become dependent on them for support instead of on their own peers. One can confront the patrol with their inability to fulfill a particular student's needs. Not only does this bring the issue of nurturance/dependence to the fore but it helps get certain students off the instructor's back!

The Family/Community

The small, mobile band of human beings is perhaps the oldest affiliative structure in the human tradition. If primates are an adequate analogy, one can even argue that the band is more basic than the sexual partnership. The family of patrol members meets particularly critical Outward Bound needs in that it serves as a balance to the "me" orientation so prevalent in American culture since the 1960s. In a patrol, students are continually required to meld their own needs with the needs of others.

Usually at some point on every course, the instructors are asked by a physically fit student why they have failed to create patrols with homogeneous physical abilities. Beyond the pragmatics of safety considerations and avoiding instructor burnout, probably the most important reason for this approach is that it creates an Outward Bound world which is more isomorphic with real life. In the normal world, it is extremely rare to find homogeneous groups where all members have equivalent abilities. Individuals will almost always need to be flexible enough to adapt to situations where people have different capability levels. Outward Bound allows this flexibility to be demonstrated in a concrete and highly visible manner. The physically fit students can get their push by joining a difficult finals group or

by carrying extra weight. But during the course it is more critical that they experience and master the challenge of a group with widely varying abilities.

Mastery of the lessons of the Community archetype is signaled by the student's ability to give and receive help gracefully. This mastery occurs only when the student expands his own consciousness to the point of becoming identified with the group. At that point he is comfortable: the group's needs become his needs and, conversely, it is legitimate for him to ask the group for help. This type of graceful relationship requires the student to fully accept his own inclusion in the group. He has a place and a purpose in the patrol; it is right and correct that he is there; the group needs him and he needs the group. Since this kind of belongingness is frequently absent in normal life—even in real families—establishing it successfully on a course is one of the most significant accomplishments of the Outward Bound experience.

Naturally, students will tend to run into difficulties in trying to form a tight family group. The two most typical problems are the students who feel horribly inadequate—they are not "good enough"—and the opposite extreme, the students who believe they are too mature or too strong for the group. One way to work with these dilemmas is through reframing. Tell the inadequate students that they are acting like they are "too good" to join the group. This may shock them enough so that they abandon their "how awful I am" strategies. Conversely, accuse the proud students of not being good enough. They can be told that the whole point of the course is to move beyond egotism and to practice affiliative abilities and that they have just failed that goal completely. In fact, they have failed so profoundly that you wonder if they have the minimal requirements to stay in the patrol. When successfully prefaced with adequate pacing, both reframing approaches tend to disorient these students and they tend to become more open to appropriate participation in the group.

The expansion of consciousness to the point that the self identifies with the group is the root of the service ideal of Outward Bound. However, Kurt Hahn and the other Outward Bound philosophers wished the service ideal to embody an identification with the family of man; they would be disappointed if service were limited to establishing loyalty to only a small group such as a patrol. The students need to

know more than how to give to and receive help from each other. Their minds need to become expansive—they need to begin to identify with all of humankind.

One way to encourage this expansion of consciousness is by direct suggestion. Tell the students that a personal sacrifice, like taking a patrol member's weight, is not just for that other student's benefit; it also allows the weight taker to practice a universal compassion that will transfer to real life. One can also work with political issues, especially since participation in politics implicitly recognizes the connections between the individual and the group. One example is mock environmental hearing in which it can be suggested that they are learning information that will allow them to participate actively in political processes after the course. Litter collection is another common and useful service project, which can be enriched by performing a meditation on how other backpackers will encounter that spot because of their efforts. Ask the students to imagine the faces of the future users coming upon a despoiled lake. Then have them imagine the same backpackers coming to a clean place. Guide a student discussion of this exercise in such a manner that the students will have a clear awareness that their work will make a real difference in someone else's life.

The critical factor is for students to experience—through imagination or action—their activities benefiting the family of man. It is sometimes difficult to find exercises that raise their consciousness above the patrol level, but it is vital that this be accomplished if service goals are to be met.

In summary, creating a successful patrol family requires that students expand their consciousness beyond a "me" orientation. One way of working through the typical resistances to this consciousness expansion is through reframing. Identification with the family of man is critically important in order to meet Outward Bound service goals. It is probably best accomplished through concrete projects mediated by direct suggestion and discussion.

The Leader

The most basic perception of leadership equates the leader with power. The aura of authority emanating from leaders tends to make

them a people apart. They are seen as separate, unique, and different from the norm. It is not surprising that throughout history, leaders have frequently been compared with gods. If fact, many leaders have claimed to be manifestations of the divine, or descendents of the gods, or rulers by divine decree.

The power of leadership acts as an amplifier of an individual's native gifts. All one's strengths and weaknesses become ruthlessly exposed. This makes the leader a highly visible target for both positive and negative feedback. A leader's feedback is as amplified as his attributes and is often black and white; he is either a saint or a devil—mixed, rational feedback is relatively rare.

Archetypally, leadership is symbolically equivalent to exercising the power of the gods. Naturally, therefore, the opportunity to lead—to become "as a god"—is a highly sought-after position. Conversely, the fear of negative feedback—of being classified as a devil or hopelessly inadequate—is potentially terrifying. The power of leadership polarizes human beings: some will do anything to enjoy it and others are as adamant in refusing it.

Students who become leaders will experience all of these things. They will probably be more active, alert, and strong as they channel others' energies; they will feel the weight of responsibility and authority; and they will respond in some way to the implicit godhood of their roles. In addition, they will come to know their peers as followers and will experience the projections of their attitudes toward authority. Hence, even the most minimal experience of leadership tends to have a massive impact on a student.

Because of this impact, leadership tends to be a focal point in my courses. My first principle is to minimize my own formal leadership. I actually only lead the patrol on the afternoon of Day One, the morning of Day Two and during some high-risk situations. At all other times I try to mediate my contact with the patrol through whichever student is appointed leader of the day. I carry my reluctance to lead to an extreme. For example, even when a high-risk situation requires me to take control of the patrol, I try to limit my exposure as a leader. Fortunately, the nature of many high-risk situations makes this minimization relatively easy in that they happen during traveling, when the patrol is usually moving in single file. I place myself directly behind the leader and—through frequent whisperings—insure that

the leader is doing precisely the proper thing. Although the closest students are usually aware that I have taken some kind of control, the bulk of the patrol continues to experience the student as leader. They are still traveling through the mountains on their own and they still have an instructor, not a guide. Little tricks like this may seem unimportant, but taken together they can make a large difference in the ambiance of the course.

When I began instructing, I tended to rely heavily on games such as strike/stroke and trust circle in order to offer students the opportunity to receive ongoing feedback about their self-presentations. Now I satisfy that objective almost entirely by giving feedback to students on their conduct as leader of the day. At the beginning of the course, the patrol is encouraged to develop their own ideal vision of leadership. Typically this consists of abilities in areas such as orienteering skills, safety, decision making, compassion, communication, efficiency, organization, and common sense. Then, at the nightly patrol meeting, the leaders receive feedback on their leadership performance in terms of these criteria.

This leadership feedback has many benefits. First, it teaches students how to give and receive feedback. Second, it often serves to defuse interpersonal tensions before they can build. Third, feedback is relatively easy to assimilate in this atmosphere. Each leader can make it more palatable because "they aren't talking about me as a person, they're talking about how skillful I am at leading an Outward Bound patrol."

I find that it is particularly important to emphasize the leadership dimensions of compassion, nurturance, communication and organization. Of course, it is both necessary and appropriate to tell leaders that they were deficient in map-reading skills. But it is even more useful to talk about the way they did (or did not) notice that John was ill, and how well they encouraged the chronically slow packers to get ready in the morning.

In summary, leadership—with its attendant facets of authority and responsibility—is a powerful experience for students. The fundamental instructor responsibility is to bring about a success experience around leadership and to assist students in integrating the leadership lessons into their own lives. It is useful for the instructor to keep as low a profile as possible and to allow the student leader to be in

charge or at least to appear to be in charge. Finally, structured leadership feedback can provide students with many benefits and can even replace some of the communication and feedback games.

The Hermit

Behind all behavior and all human activity lie questions such as What is the purpose in performing all these activities? and What real difference does it make if I live or die? Serious consideration of these questions requires an individual to make an inner journey, an ontological quest for some kind of certainty in a universe dominated by impermanence. A traveler on such a journey severs his normal connections with the world. He leaves friends and family behind and travels alone in that one territory that is completely his own: his own heart.

Such people are Hermits. In modern times, of course, they are often devoid of the traditional signs of poverty, and are not likely to remain secluded for lengthy periods or wear tattered robes. But even in this era they walk the perfectly solitary path in search of a goal that is worth no worldly wealth.

Just as leadership has its special fascination, so does hermithood; the inner journey has its own allure, albeit not as flashy or as outwardly compelling as the attraction of the Leader. Still, something in almost every student will stir and respond when the student is offered the opportunity to make a personal inner journey through the course activities of journal writing, solitude, and solo.

Enabling such a search places instructors in a special bind. On the one hand, they are required to help the student have a successful journey. On the other hand, they realize that such journeys are intensely individualistic, that there are no rules, and that each person must build and walk his own special path. In spite of this uniqueness, each existential journey also contains some acculturated, common qualities. For example, the vision quests of native Americans were more similar to each other than to the corresponding quests of European monks. In that sense, seekers do walk a common path. The instructor can speak of and teach about those aspects that are shared.

However, before discussing specific techniques for solo or journ-

al writing, it is important to examine the evolution of the solo experience in Outward Bound. Originally, solo was primarily conceptualized as a survival exercise. It was designed to prove to the students that they had what it takes—that they could handle themselves during periods of great hardship and deprivation. This type of solo is more exemplary of the archetype of the Hero than the archetype of the Hermit. However, the influence of the '60s and '70s and the influx of Eastern thought tended to refocus the emphasis from the Hero approach to a Hermit approach. At present, both approaches are available, although the Hermit approach is probably more common.[1]

The key to a successful solo is careful preparation. Modern culture is one of the most impoverished societies in history in terms of preparing its members to use successfully a period of solitude for an existential quest. The instructor needs to remedy this deficit by providing a limited number of markers and suggestions so that the students have at least a minimal level of guidance on their journey. I always begin my solo preparation by having individual interviews with the students during the two or three days immediately preceeding solo. In these interviews I try to help the students identify the primary issue or issues in their lives at that moment. I usually prefer to discuss issues that are directly or indirectly related to the course, but if students wish to bring in problems from home, I will talk about those as well.

The placement of solo during Alpine can be important. Ideally, it should be far enough into Alpine that the major issues in the patrol have had a chance to develop and to surface, but it should be early enough in Alpine that there are two or three days for the patrol to be together after solo to test whether solo resolves and insights have actually made a difference.

[1] In preparing students for solo, the first choice encountered by each instructor is whether to encourage his students to have Hermit-style solos or Hero-style solos. Neither choice is automatically correct; as usual, the appropriate decision is reached after considering the unique needs of the individual students. However, the instructor should bear in mind that solo is one of the only opportunities to experience the Hermit archetype. The course has several other activities in which students fully engage the Hero archetype. This section will continue with the assumption that the instructor will choose the Hermit archetype; the Hero archetype will be covered in the next section.

Food is always a sensitive issue. I believe that it is important to fast entirely or to eat only a small amount in order to fulfill the students' expectations of how a Hermit should behave. Lack of food actually helps them encounter the archetype more fully. However, total concentration on the absence of food—those endless, obsessional thoughts that dwell on dish after dish—do little to further the students' existential quest. I try to handle this by telling them that they can either fast or have a very small amount of food. I will usually inform them that everybody thinks about food and relate a few stories about past solos and favorite fantasies. Foreshadowing their typical reactions tends to make the students resist getting caught up in food obsessions. If they have fantasies after my stories, they are acting just as I predicted and humans tend to resist being objects of prediction. Conversely, if I told them to sublimate their desires for food and concentrate on spiritual pursuits, they would probably find themselves totally possessed by culinary ruminations! More importantly, however, the most effective method of handling food obsessions is to insure that the other solo preparations are adequate. If students have other things to do during solo that are compelling and that give them a success experience, the level of food distraction will be relatively minor.

During the presolo briefing talk, I attempt to include as many stories as possible of successful solo experiences. Some of these stories are about previous Outward Bound students, and some are examples of famous hermits, like the Buddha or Black Elk. These stories help the students create a model of the Hermit and metaphorically teach correct existential-quest strategies.

I also place heavy emphasis on journal writing. Most students do not know how to keep a journal—the best they can do is a diary. The difference between these two forms of writing is that a diary is simply a record of what has occurred; a journal is a tool used to expand self-knowledge. It is difficult to have a successful solo without journal-keeping skills; therefore, it is necessary for the instructor to teach them carefully.

There are a great many ways of keeping a journal. Currently, one of my favorite methods involves a variation on a gestalt therapy technique. The instructions are as follows.

Many of you are looking forward to solo because you hope it will give you time to work through some important issues in your lives—areas where you've had difficulty deciding exactly what you want to do. It's like a part of you pulls you in one direction and another part wants to go another way. The more you think about it, the more you can see both sides. And you just don't know what to do.

I suggest that during solo you work on this in a formal way using your journal to help you. In your imagination I want you to give each part a name and know what it looks like. Write these names and the descriptions in the journal. Really begin to feel that you are starting to know these parts.

Then imagine that the parts are meeting together somewhere —a house, office, outside, or wherever— and that they are having a dialog about your problem. Write a brief description of where they are meeting and then record their dialog verbatim.

When you finish writing the dialog, go back over it carefully. Note which part seems stronger, which more logical, which more caring and compassionate, and so on. See if one part was able to convince the other or others or if any compromise was reached. As you go through this you'll experience some new learnings about the situation that were formerly unavailable to you.

Sometimes just doing that completely works through your problem—it kind of melts away, becomes resolved. If it doesn't, however, you can go back to it after sleeping on it for a night. You'll find that the second dialog is much different from the first. New learnings will be possible and you may find a solution to the problem this time.

Of course there are many other journal exercises which are also effective. Just be sure to offer one that is easy to learn and that will have a strong impact when correctly performed.

Above all, I try to sensitize the students to the idea of experiencing their own inner teacher. One of the major assumptions of the Hermit archetype is that by going into solitude, seekers encounter parts of themselves that are normally unavailable in the real world. Possibly the greatest gift instructors can offer their solo-bound students is to send them out with real expectations that they might have such encounters—that it is a real possibility for them. Stories and exercises can help here, but the real message will come covertly from

the instructors. If they truly believe that such meetings can occur, their students will also. Essentially, instructors have two choices: they can send their students out prepared to endure or they can send them out prepared to meet their inner selves.

The Hero

Most students who come to Outward Bound arrive believing that the course experiences will be dominated by the Hero archetype. They expect to be tested, to learn to endure, to be strengthened by adversity, and to demonstrate their individual competencies. Many instructors realize that it is also important for students to encounter other archetypes; therefore, they arrange their courses to emphasize alternates such as the Community, the Mother, or the Hermit. While this is clearly an appropriate choice—especially given the needs of certain patrols—one should also recall that students have consciously and unconsciously selected Outward Bound because they believe they need to learn the lessons offered by encountering the Hero. Usually, therefore, it will be a wise decision to insure that such students have a clear and unambiguous meeting with the Hero.

A good example of helping students directly encounter the Hero archetype was offered by a course director during a premarathon briefing. He had been listening quietly as staff and students talked about how they felt about the upcoming marathon.

> *I've been sitting here listening to you all talk about noncompetitiveness, supporting each other, and "just finishing," and I think that's all very good. But I want to bring in another point of view. I ran in an OB marathon about three years ago. The premarathon talk that night was lots like this one. The course director had been listening to everyone speak and it came time for him to kind of sum up the discussion. He told us all that regardless of anything else that was said, he was planning to run his heart out. He told us that anyone who wanted to stay in sight of him was going to have to sweat blood.*
>
> *(At this point, he went on to describe his experience in trying to keep up with the course director. He told his story graphically, with lots of details about how he had hurt, how he had to fight a part of him that kept saying "slow down," and how, even though he failed*

to win the race, he had learned much from his effort.)

So I'm not telling you that you need to adopt that sort of attitude for tomorrow's run, but it is an option—one you just might want to consider. I know that's the way I'm going to try to run it.

It is always touchy to try to impel students into heroic stances because such encouragement tends to fluster and disturb certain other students. Telling a patrol that they need to learn to conquer fear on the next day's climb by pushing themselves way past their own limits may be helpful to some students and completely disabling to the rest of the patrol! The easiest and most straightforward way around this problem is to encourage students individually or to recommend participation in challenging finals patrols.

There are also some special issues around gender roles. Just as the typical adolescent male needs to be impelled into nurturant behavior, the sterotypic young female needs to be encouraged to encounter the Hero. This is a particular problem on Outward Bound courses in that many of the heroic experiences are physical and the women are freqently in a one-down position physically. It is certainly satisfying to push one's own limits and succeed, but it is even more rewarding when one is the acknowledged leader in some activity. The fact that women have relatively limited opportunites for this type of excellence tends to diminish their motivation. Even more importantly, many women in this culture have been given covert messages that to excel—to be heroic—is unfeminine. Studies have shown that women will often generate substandard performances in situations where success might interfere with their relationships with the men who are present. Finally, women have been conditioned to step back and allow men to take the lead in heroic-type activities. Given these three factors, a one-down physical position, a socially conditioned tendency to generate a substandard performance, and a lack of assertiveness with heroic opportunities, it is not surprising that women commonly have difficulties fully encountering the Hero. This problem is compounded by instructors who fail to perceive lack of heroism in women as problematic. Outward Bound staff will frequently sit back and allow women to minimize their involvement in heroic situations.

Given the complexity and self-maintaining nature of this problem, it is often necessary to structure some special remedial experi-

ences. The essential strategy has three steps. First, isolate the women from the men; second, encourage the women to have heroic experiences and to consolidate their gains in self-confidence; and third, reintegrate the patrol and help the group process the new sex roles. This strategy is the theoretical basis of a number of practical exercises. The women can be placed in their own tarp group. This ensures that they will be assuming responsibility for their own equipment and well-being and facilitates the feminine bonding requisite for intiating sex-role changes. A patrol can be given a difficult task or route with only the women allowed to talk or perform leadership roles. The women can be encouraged to meet periodically and share their experiences as women on an Outward Bound course with particular attention given to their opportunities to participate in heroic activities. Such gatherings are especially useful if there is a female instructor; she can be an invaluable group facilitator as well as an irreplaceable role model. Finally, women can be urged to join all-women finals. For a variety of reasons—many of which have been detailed above—female students tend to resist all-women finals. The staff frequently acquiesces to the students' preferences in this area. However, students who have participated in the all-women finals report dramatic feelings of accomplishment and bonding, even when they were originally resistant to the concept. Given the potential gains from these finals, it may be useful to strongly encourage participation in all-women groups.

Outward Bound is only beginning to understand the interaction between its form of learning and women's struggle for equality. In the sense that Outward Bound stands for freedom and self-esteem, it is clear that it should be at the forefront of some part of the feminist movement. This is not to suggest that Outward Bound needs to integrate feminist techniques into its curriculum; there is certainly room in the existing process for many ways of meeting women's needs. However, it is time for Outward Bound instructors to question closely whether the potential gains from their courses are equally available to both women and men.

Ascent to Heaven

Normal reality is archetypally represented as Earth. Transcen-

dental reality is archetypally equivalent to Heaven. All answers to existential questions require the overt or covert presence of these two archetypes; the manner in which they interact however, is infinitely variable.

The Eastern sage intuits Heaven (nirvana) and suggests that a human's duty is to leave Earth (perform spiritual practices) in order to abide in Heaven (god-realization). A Western spiritual teacher talks of bringing Heaven down to Earth (again via spiritual practices) in the form of the Second Coming and the New Jerusalem. The Zen Master also brings Heaven to Earth. However, the transformation of his world occurs through attitudinal alteration, not through the mediation of divine or heavenly energies.

Many traditions describe a World Mountain which has its roots at the center of the Earth and its summit in Heaven. The Mountain is the link between the two opposites; it is a bridge allowing the divine energies to flow down into the world and a ladder usable by seekers performing the archetypal Ascent to Heaven. Eastern wisdom describes this ascent as a journey without return—those who have climbed the spiritual mountain are never reborn; they are free at last. In fact, Buddhism—the religion of compassion—requires its members to take a vow that they will not ascend to Heaven until they can bring along every other created being.

Certain Western traditions—especially relatively modern ones like Hasidism and humanistic Christianity—have interpreted the Ascent to Heaven in a different way. In these traditions, the climber never actually arrives in Heaven. He passes his lifetime suspended between Heaven and Earth. But in this special suspension, he unites the apparent opposites and experiences unity in diversity—Heaven and Earth meeting at the midpoint formed by his own being. This tradition speaks of a state of becoming that is never actualized, a growing that never fully matures, and a seeking that is an end in itself.

The motif of Outward Bound, a ship weighing anchor for unknown adventure, is a form of the Western Ascent to Heaven. The ship departs the known, Earth, for the unknown, Heaven. The spirit of the school is a spirit in motion—the ship is never seen as arriving but rather as a vessel on a perpetual journey, fully prepared to handle and enjoy any adventures that arise. This sense of Outward Bound as an

Ascent to Heaven is especially well embodied in the following excerpts from Tennyson's *Ulysses*.

. . . I cannot rest from travel; I will drink
Life to the lees: all times I have enjoyed
Greatly, have suffered greatly, both with those
That loved me, and alone; on shore, and when
Through scudding drifts the rainy Hyades
Vexed the dim sea: I am become a name;
For always roaming with a hungry heart
Much have I seen and known; cities of men
And manners, climates, councils, governments,
Myself not least, but honored of them all;
And drunk delight of battle with my peers,
Far on the ringing plains of windy Troy.

I am a part of all that I have met;
Yet all experience is an arch wherethrough
Gleams that untravelled world, whose margin fades
For ever and for ever when I move.

How dull it is to pause, to make an end,
To rust unburnished, not to shine in use!
As though to breathe were life! Life piled on life
Were all too little, and of one to me
Little remains; but every hour is saved
From that eternal silence, something more,
A bringer of new things; and vile it were
For some three suns to store and hoard myself,
And this gray spirit yearning to desire
To follow knowledge like a sinking star,
Beyond the utmost bound of human thought. . .
Come my friends,
'Tis not too late to seek a newer world.

Push off, and sitting well in order smite
The sounding furrows; for my purpose holds
To sail beyond the sunset, and the baths
Of all the western stars, until I die.

It may be that the gulfs will wash us down:
It may be we shall touch the Happy Isles,
And see the great Achilles, whom we knew.
Though much is taken, much abides; and though
We are not now that strength which in old days
Moved earth and heaven, that which we are, we are; —
One equal temper of heroic hearts,
Made weak by time and fate, but strong in will
To strive, to seek, to find, and not to yield.[2]

The concrete representation of the Ascent to Heaven is, of course, the peak climb. All of the archetypes of the course come together in this one activity. The mountain is the epitome of a wilderness Sacred Space. The climb is the arena for demonstrating the strength of the Hero, the nurturance of the Mother, the interdependence of the Community, the vision of the Hermit, and the wisdom of the Leader. In order safely to ascend the slopes, the lessons of Fate and Justice must be learned, and only a mature adult can attain the summit.

Because the peak climb symbolizes mastery of all the subsidiary archetypes, one needs to take the quality of student participation in that activity very seriously. Essentially, I consider the peak climb to be a privilege, not a right. The individual student and the patrol need to demonstrate their readiness to climb before beginning the ascent.

This does not imply that only "perfect" patrols are allowed to climb peaks; obviously, every patrol will have its difficulties and a peak climb is an excellent place to work through them. But it is often wise to delay taking a disturbed group up a mountain. This is partially due to safety considerations; a group with strong dissension will simply be unable to work together as effectively as is required by some emergent situations. But the instructor also needs to consider the overall impact. As is discussed above, peak climbing is the archetypal high point of the course. It requires a degree of mental readiness that presupposes a certain level of ethical and spiritual accomplish-

[2] Alfred Lord Tennyson, *Ulysses*

ment. Timing is critical here. Climbing a peak prematurely can be like making love without sufficient foreplay: something that should be wonderful is disappointingly mediocre.

In summary, all of the archetypes come together in the Ascent to Heaven. The Ascent to Heaven also represents the motif and the ruling philosophy of the Outward Bound schools. Instructors need to approach the concrete manifestation of the archetype—the peak climb—with both delicacy and respect. Students should be allowed to participate in such an activity only after they have demonstrated the appropriate prerequisites; otherwise, a potentially powerful course moment can be reduced to a triviality.

The burden of guilt

Mulla Nasrudin and his wife came home one day to find the house burgled. Everything portable had been taken away.

"It is all your fault," said his wife, "for you should have made sure that the house was locked before we left."

The neighbors took up the chant:

"You did not lock the windows," said one.

"Why did you not expect this?" said another.

"The locks were faulty and you did not replace them," said a third.

"Just a moment," said Nasrudin, "-surely I am not the only one to blame?"

"And **who** *should we blame?" they shouted.*

"What about the thieves?" said the Mulla.

Strange that you should ask. . .

Nasrudin climbed into someone's kitchen garden and started filling a sack with everything that he could lay his hands on.

A gardener saw him and came running. "What are you doing here?"

"I was blown here by a high wind."

"And who uprooted the vegetables?"

"I caught hold of them to stop myself being swept along."

"And how does it come that there are vegetables in that sack?"

"That is just what **I** *was wondering about when you interrupted me."*

CHAPTER

V

TROUBLESHOOTING

Troubleshooting implies the existence of trouble—something going wrong. And whenever something is wrong, there is a cause for the wrongness; somebody or something is responsible. Before discussing troubleshooting techniques, it is vital to examine some basic assumptions about who is potentially responsible for success and failure at Outward Bound.

While certain environmental factors such as the weather can sometimes be held accountable for the positive or negative outcome of a course, the two factors generally considered most influential are the staff and students. Most sophisticated thinkers agree that there is a joint staff/student responsibility for course results. More effective instructors can help students push their limits further, but the innate attitudes and personalities of the students will tend to define the parameters of possible change.

While this is clearly a reasonable attitude, it imposes some pragmatic restrictions on working with difficult students. If students really do control the parameters of change, then there will be a certain point on the course where no matter what the instructor or the patrol does, the student will be unable to move any further. At that point the instructor might as well give up on the student. Because this is such a repugnant position, some instructors argue there is always something else that could be done; there is always hope that something new and

different will allow the student to move away from his stuck position. The problem with this attitude is that it robs the student of any power. If the instructor can always do something to get the student to change, then the student essentially has no free will; given an adequately creative instructor with enough time and energy, the student will always change.

It is clear that discussion of this issue leads to a paradox: subscribing to the student-centered power position can encourage instructors to give up on problem students and subscribing to an instructor-centered power position robs students of free will. In the field, of course, instructors rarely examine all of the theoretical implications of this question. They tend to take a pragmatic stand; sometimes they will give up on the particularly difficult students and sometimes they will keep trying to change a student in spite of his clear message that transformation is unlikely.

While it is impossible to defend either position philosophically, when it comes to adopting a pragmatic approach to troubleshooting it is clear that the instructor-centered power position is far more useful. The first step in troubleshooting is not to give up on a student or a patrol simply because failure has been encountered. If the instructor takes full responsibility for the failure, then there can be no question of ceasing to work with a particular problem. Obviously such a strategy could result in the instructor experiencing feelings of personal failure and guilt; on the other hand, it is also a subtle endorsement that the ultimate power to affect the course rests in the instructor's hands. In some ways this position is both unrealistic and egotistical, but in a pragmatic sense it tends to be a useful way to motivate problem solving behaviors.

In real life, of course, this approach must be mediated by practicality; it is clear that all the students cannot have a perfect course regardless of how effectively their instructor operates. However, it is important that instructors accept any attitude that encourages them to put forth their best possible efforts on a course. The temptation to give up on the difficult students is simply too seductive; any efforts to resist the easy out of "they're hopeless" can only be productive.

Troubleshooting Metaphor Failures

There are three basic principles for successful metaphors—

cooperation with the archetypes, isomorphism of the metaphors, and facilitating success experiences—and so it follows that if the patrol is not responding well to the course, there must be a problem in one of these three areas. An instructor can determine which of these three factors is responsible for the course problems by looking for the syndrome that tends to signal failure in a particular area.

One of the easiest problems to detect is metaphor failure due to inadequate isomorphism. The clear signal that a metaphor is inadequately isomorphic is a lack of affective intensity. The Outward Bound course activities are designed to be both exciting and demanding. They will tend to elicit dramatic responses; one can expect students to be powerfully excited or powerfully anxious or even powerfully peaceful or tired. One knows something is wrong when students are simply indifferent or bored.

Boredom and indifference exist when there is no challenge. On a course, an activity is no longer challenging when it has already been mastered or when its mastery is inconsequential. If it has already been mastered, demonstrating remastery has little effect on the student's on-course or precourse life. Likewise, a sense of inconsequentiality suggests that the activity is irrelevant to and nonisomorphic with a student's life. In either case, execution of the metaphor is unlikely to achieve useful results.

This sense of boredom must be distinguished from the resistances typically generated by lazy, uncooperative or low-self-esteem students. These students may literally report that certain activities (e.g., hiking or climbing) are boring and uninteresting, but one can note a significant amount of affect accompanying their communication. Their feigned indifference is simply an attempt to withdraw from a feared activity. This is actually a sign that these metaphors are highly isomorphic and the students' participation should be encouraged. In these cases, however, the instructor will often find it necessary to offer especially strong support to assist the students in successfully mastering the activity.

It could be argued that a student who desperately wants to leave the course has encountered a level of metaphoric isomorphism comparable only to the individuals who are totally engrossed in the Outward Bound experience. The ones who want to leave are the ones whose lives are best fitted by the course! The students who can afford

to leave the course without much loss are the ones who feel little pressure or intensity. They simply glide through the activities, never experiencing the highs of excitement and challenge or the lows of depression and anxiety.

It is surprising how often these indifferent students are the most outwardly successful members of the patrol. They are good at almost everything they do: climbing, captaining, relating, and hiking. Instructors tend to neglect the real needs of such students and concentrate instead on the low-functioning individuals. Ironically, this causes some of the best qualified and most competent students to lose the opportunity to have a meaningful Outward Bound experience.

I had a student in one course who typified this problem. He was older and fitter than most, did almost everything well, was liked by all, and was becoming progressively more bored as the course moved along. As part of an individual interview during solo, I attempted to reframe his perception of his conduct during the course. I began by pacing his sense of boredom and complacency. Then I gradually started to accuse him of a subtle arrogance and a tendency to patronize the other students. This accusation was particularly painful for him because he prided himself on being an egalitarian humanist. I continued the interview by suggesting that if he had real regard for the other students he would show his respect by assuming they could function effectively. I asked him to resist his tendencies to rescue others. Finally, I told him that I believed he should express his anger at the others when they disappointed him and abandon his detached, "I can take anything for twenty-three days" -type approach.

This particular reframe transformed this hypersuccessful student's perception of his relationship to the other patrol members and offered him a challenge that truly required him to push his limits. The metaphor was particularly isomorphic for him because he was a very bright, private-school-educated oldest son who would inevitably be required to confront the dichotomy between his egalitarian beliefs and the fact that he was actually more capable than most of his associates.

Lack of isomorphism and the resulting lack of affective intensity is not just an individual problem; it can occur for entire patrols. It frequently arises when a patrol is required to remaster a challenge it has already successfully completed. This happens accidentally some-

times in the case of bad weather. It is quite useful to have some poor weather on a course—practicing forebearance in the context of the uncontrollable adversity of a storm is usually quite profitable—but continual, endless rain and snow tend to restrict an entire course to one challenge. Regardless of how useful that challenge is, too much of anything loses its impact. A similar problem can occur because of poor route planning. Instructors sometimes become overly enthusiastic about covering miles or peak bagging. The students succeed at climbing the mountains or walking the route, but they do so without much benefit. Metaphors typically have their greatest impact when they have a quality of freshness. However, when the same metaphor is repeated in a similar manner, students begin to respond stereotypically to the metaphor itself. The successful students will repeat their success and the failures will repeat their failures and the entire patrol will move through the activity with a sense of drudgery. If the same activities are going to be repeated, they need to be significantly varied—perhaps using some of the dressing techniques—so that they become metaphors for different parts of the students' lives.

One of the most severe problems of lack of isomorphism occurs when the patrol is composed of a special population. When Outward Bound first began running corporate courses, instructors simply offered a standard course experience to nonstandard course people. The predictable result was that the courses received very mixed reviews. Because of the universal applicability of many of the course archetypes, some of these students still experienced great affective intensity. But others had a relatively limited and dull Outward Bound experience. In an attempt to adapt to this feedback, Outward Bound redesigned some courses to be more isomorphic with the needs of special populations. This kind of redesign is exactly what may be required whenever an instructor has a patrol full of special people. Even on a standard course, the laws of chance could create a special population-type patrol. While these students may find the standard course activities highly isomorphic, a careful instructor will need to perform much more careful assessment procedures and be prepared to adapt the course in a fairly radical manner. Naturally, one must be especially aware of assessment and curriculum flexibility in working courses that are overtly composed of special populations (e.g., mental health courses or university courses).

The second reason for metaphor failure is a lack of cooperation with the archetypes. Generally, instructors wish their students to experience a certain state of mind in the context of a certain course activity. For example, it is desirable that students be introspective and spiritual during solo, determined and stoical during the marathon, and cooperative and social during cooking. When these expected and desirable attitudes are not present during a certain activity—especially when they are replaced with something incongruous—that is a clear sign that the instructors have not been cooperating adequately with the archetypes.

Students are potentially excited about each course challenge. This excitment is rooted in their response to the archetypal substratum of each activity. A student who has truly encountered this archetypal dimension will almost always manifest one of the acceptable emotions toward an activity. In rock climbing, for example, students who have properly encountered the Hero archetype tend to exhibit a limited set of attitudes toward climbing. They can be serious, determined, adventurous, or concentrated. Anxiety, fear, and resistance are also appropriate responses to the archetype. Humor is also appropriate, but it will have the quality of reducing anxiety without distracting the students from the seriousness of the climbing.

Distractability is not appropriate; nor are recklessness and bravado. If only one or two students are manifesting these incongruous emotions, then the instructor may assess the situation as an individual problem. But if a significant percentage of the patrol is reacting inappropriately, then they have not been adequately exposed to the archetype. Sometimes one can quickly remedy this problem with a short talk or a set of anecdotes. In other cases, it may be necessary actually to cancel the activity until the students have encountered the archetype more fully. This is particularly the case for the high-risk activities. I have canceled peak climbs because the patrol was manifesting such incongruous attitudes—a slowness at getting up and an inability to cooperate—that I felt the route was both inappropriate and unsafe for them.

The final reason for metaphor failure is the inability to effect success experiences. This has been such an area of concentration for Outward Bound instructors that little needs to be added to the existing expertise. It is obvious that nothing succeeds like success

and that one of the bottom lines on every course is helping the students enjoy an adequate number of mastery experiences.

The signal of a lack of success is, of course, a mood of depression and despair. Lack of success almost always means instructors have failed to carry out effectively their basic responsibilities. Success experiences are always possible if the students are offered appropriate challenges and are given the tools to master them. Instructors are responsible for the choice of the problems, for teaching the skills and strategies necessary for their mastery, for minimizing the anxiety and fears that interfere with the students' abilities, and for reframing any failures so that the past does not prevent future successes. Chronic patrol failure suggests that the instructor has failed to accomplish one or more of these objectives.

Problem Students

While many of the problems encountered on a course are due to difficulties in correctly using the metaphoric model, there are some situations in which a negative experience is primarily the result of an individual student's maladjustment. Some students consistently fail to make the most of the learnings available to them on an Outward Bound course. Typically, these are students whose life strategies are so impoverished that they are chronic losers—the quitters, the sullen ones, the overly argumentative and the massively underconfident. When these sorts of students are encountered, it is desirable to have a set of special approaches capable of meeting their needs more effectively.

Most of these students' difficulties occur because they are unable to generate successful resolutions to the course challenges. In spite of the efforts of the instructors and their own peers, they continue to impose their old chronic loser patterns on the metaphoric activities. And naturally, without success experiences, no real change is possible.

Almost all of the best techniques for helping these problem students come from the field of psychotherapy. However, Outward Bound instructors are not therapists and neither the problem students nor the other students have enrolled in Outward Bound to participate in counseling. This suggests that any use of psychothera-

peutic techniques on a course should be as limited as possible. Of course, if they are truly the only way to make the Outward Bound experience available to a problem student, they should be used. But even in that case, they should be employed briefly and minimally. The goal is not to alter radically the student's personality through individual interviews and group therapy, but rather to offer a brief, limited intervention to allow the student access to the course. The metaphors and the general Outward Bound experience will then be able to perform an elegant and appropriate personality transformation.

While these limitations on the use of the psychotherapeutic approach are important, they do not imply that the techniques are of little use. In many instances, only the skilled application of such paradigms can salvage an individual's or an entire patrol's Outward Bound experience. There is little doubt that a fully qualified instructor needs some degree of mastery of the psychotherapy skills. However, a discussion of these techniques goes beyond the scope of this book.

Just as well I came along

Nasrudin was walking past a well, when he had the impulse to look into it. It was night, and as he peered into the deep water, he saw the Moon's reflection there.

"I must save the Moon!" the Mulla thought. "Otherwise she will never wane, and the fasting month of Ramadan will never come to an end.

"He found a rope, threw it in and called down: "Hold tight; keep bright; succour is at hand!"

The rope caught in a rock inside the well, and Nasrudin heaved as hard as he could. Straining back, he suddenly felt the rope give as it came loose, and he was thrown on his back. As he lay there, panting, he saw the Moon riding in the sky above.

"Glad to be of service," said Nasrudin. "Just as well I came along, wasn't it?"

CHAPTER

VI

PUTTING IT ALL TOGETHER

There is a Taoist aphorism that states "doing less is doing more." At first glance, this seems to be contrary to common sense; however, its underlying message is revealed if one imagines two skiers descending a slope. The first one, a novice, moves downward slowly and hesitantly with many exaggerated and erratic body movements. The second skier, the expert, descends smoothly and quickly, with only small and subtle alterations of his posture. In this case, doing less is certainly doing more.

One of the clearest indicators of expertise is the ability to refine one's actions so that desirable results are achieved with little apparent effort. Zen adepts express this by saying that simpleness is to be preferred over complexity. An excellent example of this attitude in the West is in computer programming. One of the marks of mastery in programming is the ability to simplify a complex series of steps by reducing the number of instructions.

Up to this point, this book has been pervaded by a large and perhaps bewildering array of methods, analyses, and techniques. Many instructors, after reading the first five chapters, might worry that an attempt to use these approaches could interfere with the spontaneity and naturalness of their courses. But "doing less is doing more" applies specifically to the model outlined in this book. One of the primary purposes of this approach is to enable the instructor to

take action early so that the interventions can be subtle. Of course, this ability to make early interventions and to outwardly do less rests on an increased internal processing—instructors must be more sensitive, more conscious, and more aware. Yet paradoxically, this increase in internal activity will manifest itself as a decrease in overt or external interventions. Careful use of all of these techniques will actually create an educational experience that outwardly resembles the hands-off style of a "mountains speak for themselves" -type course.

There is little doubt that Outward Bound has the potential to have a strong influence on personal growth; therefore, before exposing students to all the possibilities inherent in the Outward Bound process, it is important to ask whether they have truly contracted for any psychological changes. On one level, this is an absurd question. If students have enrolled in a course after reviewing the Outward Bound literature that promises "improved self-confidence and enhanced interpersonal skills," then they have clearly agreed to participate in a milieu designed to foster growth. On the other hand, many students state that they have come on the course as a vacation, or because they wanted to learn more about the outdoors, or simply because they wanted a change of pace.

This type of incongruity is relatively common in psychotherapy. The clients clearly recognize that the goal of therapy is to make some changes in their lives, but frequently they have a tendency to resist and obstruct treatment. It is as if a part of them wants health and another part wishes to preserve the unhealthy status quo. This two-part model seems equally applicable to Outward Bound. One part of the student has clearly accepted the notion that Outward Bound will be a place of growth and change, but the other part wishes simply to be on a vacation in the mountains.

A number of instructors are uncomfortable with this double message. They state that their ability to work with students is limited because some of the students have not come to Outward Bound to change themselves. However, why should such students be allowed to limit the potential of the students who have come hoping for personal growth? Besides, on a deeper level, it can be argued that even the reluctant students truly want to change something in themselves. If they come on a course after reading the Outward Bound literature, their presence itself signifies a kind of implicit consent to

the possibility of personal growth. The apparent confusion about the purpose of the course is just a manifestation of the fear and hesitation felt before any great and meaningful challenge.

One of the primary reasons for creating Outward Bound was the belief that adolescents and young adults were lacking moral character. While this aspect is sometimes downplayed, it is still one of the critical components underlying the Outward Bound activities. The Outward Bound process is not a simple, value-free form of education, like teaching mathematics. Unless the basic assumptions about personal growth are fully understood, instructors will limit their own effectiveness.

Of course, personality transformation or personal growth must be carefully defined. Outward Bound is not trying to dogmatize its students nor is it trying to offer therapy. But each student is being urged to examine—and even to conform to—the values of Outward Bound. The fact that one of the central values of the school is "follow your own beliefs" does not imply that the Outward Bound process is value free. This value itself can have a massive impact on students' personalities, especially if they have brought different orientations to the course. Beyond the "be yourself" ethic, other values such as risk taking, physical fitness, wilderness conservation, and human interdependence are also promulgated. The fact that these are already accepted as useful by many students should not blind one to the fact that they are not accepted by all. Instructors teach these skills both overtly and covertly, whether students want them or not. This is the moral center of Outward Bound. Only an instructor who is fully aware of these underlying agreements can work completely and wholeheartedly in an Outward Bound context; only such instructors will have full access to all of the potential power of an Outward Bound course.

Mature instructors work very delicately with the value-laden aspect of Outward Bound. An expert river paddler knows that the only way to run a difficult whitewater stretch is by reading the water correctly and then cooperating with the existing currents. Fighting the river unnecessarily detracts from the power and cleanness of the run and may result in disaster. Students and patrols are like rivers. They already have strong currents—strong tendencies to run in certain directions. Experienced instructors work with what is already

there and are careful not to impose artificially their own strategies.

Outward Bound seeks personal growth by maximizing the students' inherent potential; it does not try to change them into something they are not. An apple tree should be encouraged to turn into the most perfect apple tree possible, not asked to become a spruce. While this is simple in theory, in practice there are sometimes great difficulties in deciding whether a seedling is an apple or a spruce, especially if it is covered with some kind of muck. An instructor may need to expend much effort in the beginning of the course attempting to get some sort of feel for the natural direction of a particular patrol. Only after this period of careful assessment will the instructor step in and begin to move toward particular changes.

In psychology, there is a type of treatment called milieu therapy, in which the patients are exposed to a particular atmosphere or milieu. Although the milieu may use a variety of specific techniques, such as family therapy, drug treatments, or a token economy, the primary treatment impact comes from the atmosphere as a whole, not the component parts. The Outward Bound course is effective in a similar manner. It is not the climbing or the hiking per se, but the combination of all the activities in the course. Yarn is valuable in itself; but when it is woven into a complete tapestry, the value of the cloth is worth much more than the values of the individual pieces of yarn.

Instructors must be exquisitely aware of the way they weave the discrete Outward Bound activities into the whole tapestry of a course. Even if the yarn is costly (if the individual activities are successful), unless it is woven skillfully, the tapestry will be mediocre. Conversely, a master weaver can make even cheap yarn into an impressive piece of cloth.

This weaving style is the most important determinant of a course. It is not just a technique or some kind of specific method; rather, it is the fundamental orientation underlying the entire course. It permeates every moment, every activity and every interaction. This style is not solely a conscious creation—although education and experience have an important effect; instead, it is the manifestation of the instructor's own implicit world view.

In the sense that Outward Bound is an institution, it attempts to select and train staff to have similar weaving styles. Even as the

Navaho style of weaving can be differentiated from other styles by the ways it uses color, form, and texture, the Outward Bound style is marked by its special attention to certain components. The first of these components is the instructor's fundamental attitude toward the students. In the yoga traditions of India, the guru is said to have a special regard for his disciples. This regard is based on the guru's ability to perceive that the disciples are now (and always have been) enlightened beings. He conducts his relationships with them in that context. By congruently treating the disciples as enlightened, the guru's attitude creates an environment that allows the disciples to experience their own illumination. The guru does not relate to his disciples *as if* they are enlightened; instead, he perceives them in their essential nature and insists on relating to them at that level. A disciple once said, "He lived my enlightenment to me and I became that."

It is noteworthy that the guru did not attempt to impose a specially designed pattern on his disciples, nor did he attempt to change them; he simply related to them as he perceived them. When the instructors align all their actions with the concept that the essential nature of students is positive and healthy, then the student/instructor relationship itself becomes transformative; it becomes one of the primary change agents of the course. The reknowned humanistic psychologist, Carl Rogers, called this kind of relationship "unconditional positive regard." He noted, however, that this basic acceptance of an individual's being does not in any way limit one's abilities to reject negative behaviors; in fact, he argued that changing maladaptive strategies was most effectively accomplished in the context of unconditional positive regard. Hate the problem, not the person.

Important as it is, unconditional positive regard is not the only critical component weaving together an Outward Bound course. In thinking about Outward Bound, one always returns to wilderness. Outward Bound was born at the boundary between human culture and the natural world and it has always remained there. It is almost ironic that it was begun as a program that conceptualized wilderness as an enemy—the original goal was to impart survival skills to young sailors —only to become a program that now sees wilderness as its greatest ally.

Even as a church is an institution in dialog with God, Outward Bound is a tradition in dialog with wilderness. It is the dialog that is critical—the juxtaposition of human organization and primeval nature. Neither factor by itself is sufficient. Mountains without people are simple collections of rock, snow, and ice. Lonely deserts are merely places of dust, sandstone, and thorns. There is no innate meaning, just a jumble of elements. Conversely, groups of people seeking to improve themselves are common; often they are trite and mundane.

But when people and wilderness are brought together, there arises a true potential for a profound and compelling experience. The humans offer consciousness, recognition, and worship to the natural world. In response, it displays symbols and provides challenges urging humans toward their highest potential. Experiential education could still be effective without the metaphors of the natural world, but it would lose some of its spiritual impact; it would be unable to stir students' souls in the same way.

In one sense, wilderness and natural symbols have so pervaded the Outward Bound experience that one might argue the course is an attempt to create an ideal philosophy of life modeled on the lessons of nature. This attempt is not unique to Outward Bound; indeed, much of the environmentalist movement of the twentieth century has called for an alignment of personal and social life with a natural ethic. Among others, Harry Beston, has tried to describe this potential relationship between human and natural culture.

> *Whatever attitude to human existence you fashion for yourself, know that it is valid only if it be the shadow of an attitude to Nature. A human life, so often likened to a spectacle upon a stage, is more justly a ritual. The ancient values of dignity, beauty, and poetry which sustain it are of Nature's inspiration; they are born of the mystery and beauty of the world. Do no dishonour to the earth lest you dishonour the spirit of man.*
>
> *Hold your hands out over the earth as over a flame. To all who love her, who open to her the doors of their veins, she gives of her strength, sustaining them with her own measureless tremor of dark life. Touch the earth, love the earth, honour the earth, her plains, her valleys, her hills, and her seas; rest your spirit in her solitary*

places. For the gifts of life are the earth's and they are given to all.[1]

In examining the connection between Outward Bound and the natural world, it is important to differentiate Beston's and Outward Bound's affiliation with wilderness from nature mysticism. Instructors and students do not attempt to lose themselves in nature; rather, their exposure to wilderness impels them into participating in a dimension of meaning and authenticity commonly unavailable in an urbanized culture.

The final motif of the Outward Bound weaving style also seems to have been influenced by the natural world, although it has deep roots in Western culture as well. It is the theme of adventure and aspiration. Over and over, in course after course, students are urged to take a risk, to push their limits, and to experience life more fully and intensely. In the following quote, James Ramsey Ullman sees mountaineering as a symbol of the human movement toward the ultimate aims in life. He could just as easily have used the words "Outward Bound" in place of "mountaineering." It, too, is a reaching outward and upward for life itself.

Over and above all else, the story of mountaineering is a story of faith and affirmation. . . that the high road is the good road; that there are still among us those who are willing to struggle and suffer greatly for wholly ideal ends; that security is not the be-all and end-all of living; that there are conquests to be won in the world other than over our fellowman. The climbing of earth's heights, in itself, means little. That men want and try to climb them means everything. For it is the ultimate wisdom of the mountains that man is never so much a man as when he is striving for what is beyond his grasp, and that there is no battle worth the winning save that against his own ignorance and fear.[2]

[1] Harry Beston, quoted in Eliot Porter, *The Place No One Knew* (New York: Ballantine Books, 1963).

[2] James Ramsey Ullman, *Age of Mountaineering* (Philadelphia: Lippincott Press, 1941).

APPENDIX: A BRIEF INTRODUCTION TO THE OUTWARD BOUND PROCESS

The Outward Bound course is meant to be an experiential learning situation that encourages students to become involved in exploring new or unusual areas of their lives. Experiential education makes use of the work that exists outside the classroom; the goal is to place students in situations that enable them to learn from their experiences.

The course should be seen as a continuous progression with a series of peaks and valleys, culminating in the shared excitement of a major activity, such as a peak ascent, and the contrasting isolation and deprivation of solo. Throughout the course, periods of intense involvement and physical activity are followed by periods of reflection. Each phase of the course should lead naturally into the next, and effort should be made to insure that each phase is complete and fully resolved with the students.

The Colorado Outward Bound School program provides traditional knowledge and skills. We want each student to go away with basic mountaineering and campcraft skills, in addition we hope that students will have:

- reached a better understanding of themselves,
- learned skills related to decision making and problem solving,
- gained an awareness and appreciation for the wilderness environment,

- come to understand the need for cooperation with others,
- had the opportunity of developing personal values and beliefs, and
- become responsive to the needs of others.

The instructor is guide, resource person, teacher, counselor, and friend. The method of teaching is a nonauthoritarian one that gives students the right to explore on their own. Students are met where they are and an effort is made to encourage them to reach for new goals and growth. The students should establish their own expectations and measure their own performances.

The experience should not be grim; it does have elements of stress and hardship, but these should be generously interspersed with pleasurable experiences. The environment has much to teach us: harmony, rhythm, beauty, joy. The Outward Bound instructor needs to assist the students in increasing their awareness of these elements.

HISTORY

The expression "outward bound" was originally used by seamen to describe the moment a ship left its moorings, committing itself and its crew to the unknown hazards and adventure of the open sea. The inspiration behind Outward Bound schools came from the German-born educator, Kurt Hahn, who was instrumental in creating the first Outward Bound school in 1941 in Aberdovey, Wales.

Hahn's development of educational programs began in 1920 with the establishment of the Salem School in Baden, Germany. There he attempted to train young people to have moral independence, an ability to choose between right and wrong, and a continuing desire to improve their health through rigorous activities. He worked there until 1933 when, following his own credo, he denounced Hitler and was arrested and imprisoned. After influential friends arranged for his release, Hahn went to England where he assisted in founding a school at Gordonstoun, Scotland, based on the Salem School.

As in all his educational ventures, Hahn was less concerned with the academic achievement of his students than with their attitudes, ambitions, and perceptions; instead he focused his energies on the

kinds of people who would emerge from his schools. He perceived youth to be surrounded by the decay of care and skill, the lack of enterprise and adventure, and the loss of compassion. He believed that "the aim of education is to impel people into value forming experiences . . . [and] to ensure the survival of these qualities:

- an enterprising curiosity,
- an undefeatable spirit,
- tenacity in pursuit,
- readiness for sensible self-denial,
- and above all, compassion."

In addition to academics, his pupils were challenged by the physical stresses of athletics, by the exercise of patience in tasks of craftsmanship, and by an expedition on land and water.

In the summer of 1940, after the start of World War II, the Gordonstoun school was moved to Aberdovey, Wales. Hahn, needing financial support for the continuance of his school, approached Sir Lawrence Holt, president of the Blue Funnel Shipping Line and a longtime admirer of Gordonstoun's educational plan. The contact came at a propitious time. Holt was concerned that many of his seamen were dying in their life boats. Although skilled mariners, they hadn't been trained to survive on the open sea after their ships had been torpedoed. Holt felt that to remedy the situation his men needed the type of experiential training that has been the basis for all Outward Bound schools.

Since then, the Outward Bound concept has been established in thirty-two schools, in seventeen countries, on five continents. The first U.S. Outward Bound school was founded in Colorado in 1961; at present, there are four others: Voyageur, Hurricane Island, North Carolina and Pacific Crest. More than 100,000 people have completed Outward Bound courses in the U.S.; 33,000 are alumni of the Colorado Outward Bound School. In 1961, one hundred students completed COBS courses; in 1983, there were over 3,300 students enrolled.

References: H. Rohrs and H. Tunstall-Behrens, Kurt Hahn, London, 1970.

W. A. Steward, "The Slackening Tide: The Thirties And Gordonstoun," 1972. (Reprinted from *Progressives And Radicals In English Education 1750-1970* (COBS)

G. Templin and P. Baldwin, "The Evolution And Adaptation of Outward Bound 1920-1966," private paper (COBS, 1976)

OUTWARD BOUND OBJECTIVES

KEY OBJECTIVES:

To broaden enthusiasm for and understanding of self, others, and the environment. To enhance interpersonal communication and cooperation.

1. The following are objectives toward which Outward Bound experiences are directed:

a. Personal development. To extend the individual's self-awareness by identifying his personal limits, by clarifying his needs and goals, and by helping him to recognize his role in society and acknowledge a responsibility to himself and others. To have fun.

b. Interpersonal effectiveness. To expand the student's capacity for responding to others, to encourage open and effective communications, and to construct cooperative relationships around common projects, involvements, and commitments.

c. Environmental awareness. To enhance the student's understanding of the fragile nature of wild areas and to increase his sense of responsibility for their care and preservation.

d. Learning. To create and maintain an environment and an attitude in which the emphasis is on experimentation

and participation in experiential learning. To provide training in the skills essential to living and traveling in the mountains.

e. Philosophy and values. To provide situations and experiences in which the students can test and refine their personal values and which will stimulate them to examine and articulate their basic beliefs.

2. The following are components of the method through which the educational objectives are achieved:

a. Skills training. Developing those skills that enable an individual to function with competence and safety in a particular natural environment, i.e., first aid, campcraft, basic mountaineering.

b. Stress/hardship. Exposing students to challenging experiences which compel them to examine their own reactions and responses in new situations requiring action or decision, i.e., rappelling, rock climbing, emergencies.

c. Problem solving. Providing opportunities where individuals or groups need to analyze situations and arrive at solutions, i.e., initiative activities, wilderness travel, emergency evacuation.

d. Service. Developing a sense of responsibility for others and to the environment through work projects, rescue preparedness, and work with handicapped groups.

e. Reflection. Encouraging individuals to reflect on different lifestyles and attitudes in ways that provide new insight, e.g., patrol discussions, solo, debriefing.

f. Evaluation. Sharpening the individual's responses so as to encourage critical assessment and constructive action, i.e., individual interviews, patrol discussions and debriefings.

COURSE OUTLINE

Outward Bound schools throughout the United States have agreed that there are certain basic elements in any standard Outward Bound course. The Colorado Outward Bound School supports national Outward Bound policies and has developed its program around the following elements:

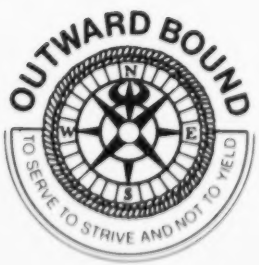
1. **Training Phase**. This is a period of instruction and limited activity designed to insure that the participants are physically fit and acquainted with the knowledge and skills necessary to engage in high-risk activities. It is also designed to familiarize them with the educational aims of the experience, school policies, environmental commitments, and expedition safety procedures. During this time, they will become members of a group and will be increasingly responsible for its functioning and survival. This is the phase of the course when participants are most apprehensive and most in need of team- and confidence-building experiences. It is when instructors are most directly involved in teaching and supervision.
2. **Expedition Phase**. After the appropriate instruction has taken place, participants are involved in a series of demanding and exciting activities, such as rock climbing, peak climbing, and wilderness travel without an instructor. This is a time of hard work and peak experiences. Interpersonal communication becomes easier and more important as strong relationships develop and conflicts arise. Emphasis is on transferring as much decision- making responsibility to the students as is consistent with safety requirements.
3. **Solo**. Solo is a period of isolation and reflection, lasting up to three days and three nights. This is a time of relaxation and simplicity, spent with a minimum of food and equipment. Solo may occur within the expedition phase as a contrasting experience.
4. **Final Expedition**. During the three-day final expedition, small groups of students, generally unaccompanied by instructors, are responsible for their own safe travel to a predetermined destination. The route may also include activities such as service projects and habitat studies. The nature and difficulty of the final is determined by the instructional staff after considering the strengths and interests of the students. Students on finals have the opportunity and the necessity of putting their Outward Bound training into practice.

5. **Concluding Phase**. The ending of each traditional course usually includes a marathon run or similar activity of a sufficient length to provide a culminating physical and psychological challenge for all students. The last day of the course should allow time for students to relax, clean up, and prepare for the return home. More importantly, it is a time for reviewing the impact of the course and an opportunity for students and staff to offer each other feedback. Instructors, through their interviews and patrol debriefings, play a primary role in bringing the course to an effective and satisfying end.[1]

[1] All material in the appendix is from the *Colorado Outward Bound Instructor's Manual*

[The Book] . . . asserts that we learn by relating previous experiences with present ones, seeking to confirm or reorder our sense of reality. This is essentially a metaphoric function, in that we let experience stand for something in our lives, such as our ability to communicate with others, to be trusted, or to follow through in the face of adversity. Now it is [Bacon's] contention that Outward Bound courses are structured in such a fashion that there are an unusually large number of potentially enabling metaphors available to students. That students will incorporate these metaphors is not guaranteed, however; they must be pertinent to the needs of the learner. Therein lies the art of instructing: providing students with experiences that enhance their capacities to be responsible for themselves as well as others . . .

From the foreward by Gerald L. Golins
Director, Colorado Outward Bound School



Cover art and design: Wendy Ross